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# The Priest

Edited By Priests For Priests

anuary, 1954

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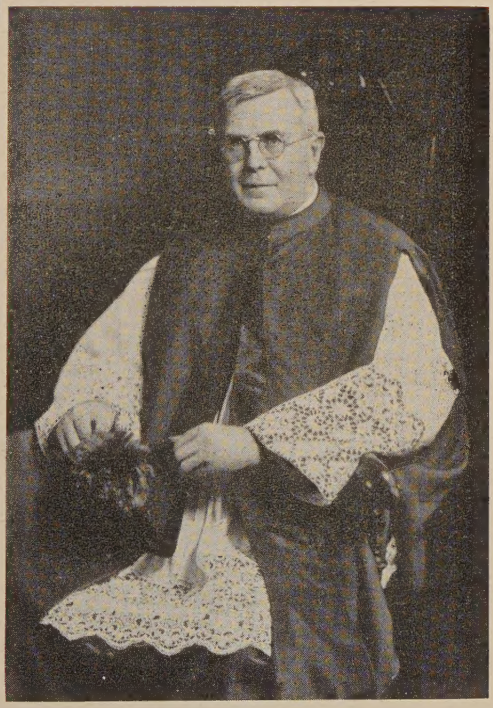

Monsignor Edward Hawks

*(See page 3)*

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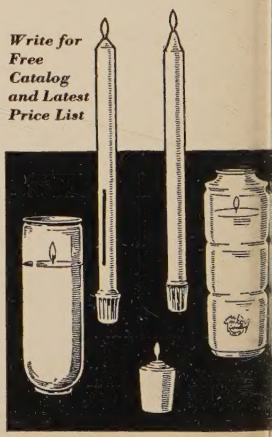

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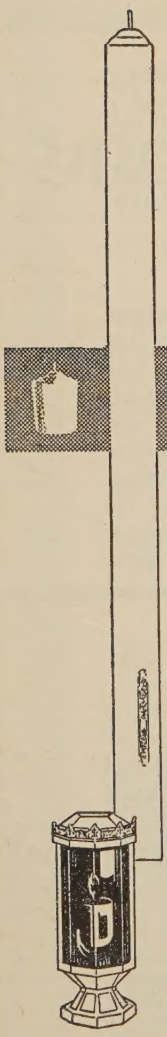

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# Currente Calamo

## Rt. Rev. Edward Hawks

OUR cover this month carries the picture of one of America's most distinguished converts, Msgr. Edward Hawks, pastor of St. Joan of Arc Parish, Philadelphia. Msgr. Hawks was born in Wales 76 years ago and educated at private schools and at the University of London. He came to Canada and afterwards to this country because the death of his father made it difficult for him to go to Oxford. He wanted to become a priest of what he thought was a branch of the Catholic Church.

While he was still a student at Nashotah House, an Episcopalian seminary in Wisconsin, he joined the Companions of the Holy Savior (C.S.S.S.), being received by the Master, Rev. William McGarvey, who on his ordination to the Anglican ministry made him the Western Warden. At that time there were about 50 members, some of whom lived in community at St. Elizabeth's Church, Philadelphia.

But let Msgr. Hawks himself continue the narrative:

"The writings of Rev. Spencer Jones in England and the Rev. James Wattson of Graymoor, N.Y., convinced me of the infallibility of the Pope, although the incon-


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### THE SCALE OF PERFECTION

*By Walter Hilton*

Translated into modern English, with an introduction and notes, by Dom Gerald Sitwell, O.S.B., this is the fifth volume in the new Orchard Series. Hilton wrote for the purpose of instruction and it has been said that this book contains the very essence of the doctrine of St. John of the Cross expounded several centuries later. The text is intended for practical use, without archaisms, yet not aggressively modern. **$3.50**

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sistency of my position as an instructor in the seminary did not occur to me.

### The "Open Pulpit"—A Scandal

"The General Convention at Richmond, Virginia, opened our eyes to the division in the High Church Party which had been going on for some time. The climax came when the pulpits were opened to non-Anglican ministers. Those who were inclined toward Rome were hoping to be given the status of a Unia; other High Churchmen hoped to attract other Protestant bodies into a federation such as was inaugurated at Amsterdam.

"William McGarvey, the acknowledged leader of the High Church Party, was totally opposed to a Unia, where a married clergy and a vernacular liturgy would be recognized by Rome. During the months following the General Convention, 20 Episcopal ministers and hundreds and hundreds of the laity became Catholics. Father Paul of Graymoor still hoped for a corporate reunion but in the year following, 1909, he made his submission to Rome. Sixteen of these ministers became Catholic priests. The others remained devoted Catholic laymen.

"After Father Paul's conversion, I was associated with him for several years as a contributor to his paper, *The Lamp*, writing under the initials E.H. I also helped him in his widespread leaflet propaganda.

"In accordance with the prophecy of William McGarvey, the first decade of this century mark-

**THE PRIEST JANUARY, 1954 VOL. 10, NO. 1**

**"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."**
**First Epistle of St. Paul to Timothy (iv. 16)**

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

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Rev. John F. Cronin, S.S., Ph.D. ---------- Associate Editors

Address all business communications to **The Priest**, Huntington, Indiana.
Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. Joseph's Church, Pittsburgh 33, Pa.

## Lawson Associates Report . . .

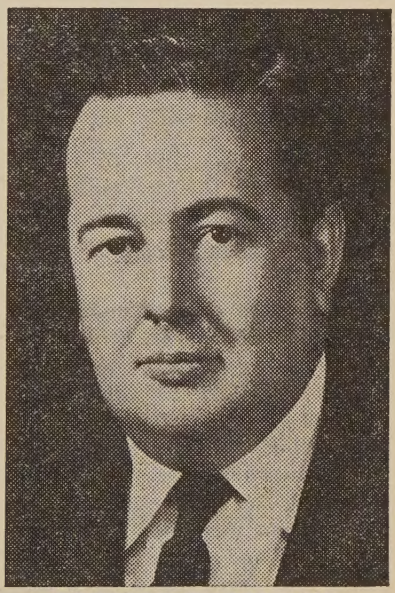
# 1953 SET RECORD

## in Debt-Free Financing of Catholic Institutions

**Last year saw the largest annual increase in five years in the number of Catholic institutions obtaining debt-free capital funds through professionally planned and directed fund-raising campaigns, according to the annual report of Bernard H. Lawson, President, Lawson Associates, Inc., Rockville Centre, New York. This is the firm that plans and directs to success more Catholic fund-raising campaigns than any other firm in the entire field.**

### Expansion of Educational Facilities Aided by Lawson Associates Fund Campaigns

Mr. Lawson's report on Catholic fund-raising campaigns in 1953 emphasized the marked increase in the number of such campaigns planned and directed by his organization for expansion of Catholic educational facilities on both the elementary and secondary school levels. Of all the various Catholic causes for which Lawson Associates directed fund appeals last year, the largest number was for this purpose.



**BERNARD H. LAWSON,**
President Lawson Associates, Inc.

**"In studying the record of our campaigns for Catholic institutions of all kinds in the last five years, one fact is immediately apparent: Each year more and more of them are discovering that professional fund-raising counsel of the quality offered by Lawson Associates is the most practical and by far the most economical means of obtaining large, debt-free funds," Mr. Lawson stated.**

*(Continued on next page)*

**"This growing trend on the part of more and more church leaders to consult us regarding their financing problems is due in large part to their good, sound, practical, common sense. Seeing the successful experience of other church leaders who have consulted Lawson Associates, and in many cases after discussing our methods of operation with them, they have convinced themselves that the Lawson Associates way is the best way for them to follow.**

**"It is fairly easy to understand why this is so. When we conduct a fund-raising campaign for a parish, let us say, it is probable that many of the other pastors in the area will know about it and keep an eye on what takes place. Once they see the business-like efficiency of our methods of planning, organizing and directing the campaign, and particularly when they see how quickly and economically we do the job, they begin to understand why a Lawson Associates campaign ends up with a volume of capital funds far in excess of any amount generally thought to be available in the average Catholic parish in that particular locality or section of the country.**

**"In other words, they feel they can, with the completest confidence, place their financing problems in our hands because they have seen what we have accomplished for other pastors and heads of Catholic institutions.**

**"It is safe to say that this growing trend towards the employment of professional fund-raising counsel, such as Lawson Associates, will continue at an accelerating rate in the years ahead as more and more church leaders come to understand the benefits of our service.**

*(Continued on next page)*

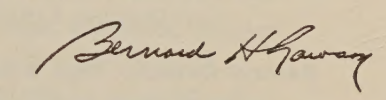
**Reference Check List of Representative Catholic Fund-Raising Campaigns by Lawson Associates Available on Request**

A reference check list of representative fund-raising campaigns planned and directed to success by Lawson Associates for all types of Catholic causes is available on request without cost. This firm also prepares surveys and analyses (without cost or obligation of any sort) to show what can or cannot be accomplished in a fund-raising campaign. Address inquiries to Mr. James H. Fraser, Lawson Associates, Inc., Rockville Centre, New York.

## Lawson Associates Report . . .

"As in past years, our fund-raising campaigns were undertaken for all types of causes — new churches, rectories, elementary schools, convents, gymnasia, recreational buildings, high schools, colleges, hospitals, general diocesan needs, modernization of existing facilities, debt reduction and similar church purposes.

"The year's most significant increase in number of fund campaigns for any single type of appeal was recorded for expansion of Catholic educational facilities on both the elementary and secondary school levels. On the parochial level some 54 per cent of the Catholic school-age children are presently in public schools and between now and 1960 their number will increase each September unless additional school facilities are provided for them. Much the same situation exists on the secondary school level."



*Following are some typical fund-raising campaigns planned and directed last year by Lawson Associates. Please note that, of the many hundreds of Catholic campaigns conducted by Lawson Associates, this list contains only representative campaigns completed in 1953 and, because of space limitations, is only a partial listing.*

**Church of the Immacolata, St. Louis, Missouri**
Our Objective $150,000 — Realized $205,000

**Our Lady of Fatima, Seattle, Washington**
Our Objective $75,000 — Realized $125,430

**Muskegon Catholic Central High School, Muskegon, Michigan**
Our Objective $500,000 — Realized $750,368

**Gonzaga High School Building Fund, Spokane, Washington**
Our Objective $500,000 — Realized $812,000

**St. Michael's Convent Building Fund, Harlan, Iowa**
Our Objective $50,000 — Realized $86,825

**St. Francis High School Building Fund, Morgantown, W. Va.**
Our Objective $150,000 — Realized $255,000

**Catholic Central High School, Cape Girardeau, Mo.**
Our Objective $250,000 — Realized $303,155

**United Catholic Appeal, Amarillo, Texas**
Our Objective $310,000 — Realized $320,900

**St. Theresa School Building Fund, Palatine, Ill.**
Our Objective $75,000 — Realized $87,418

**Central Catholic High School, Grand Rapids, Michigan**
Our Objective $1,000,000 — Realized $1,328,807

**Central Catholic High School, Escanaba, Michigan**
Our Objective $400,000 — Realized $485,000

**New Marshall High School, McMechen, West Virginia**
Our Objective $225,000 — Realized $252,110

**St. Mary Magdalen Parish New Church Building Fund, Hazel Park, Mich.**
Our Objective $150,000 — Realized $225,227

**St. Agnes Church Building Fund, New Orleans, La.**
Our Objective $200,000 — Realized $233,688

**St. Anthony's Parish Building Fund Campaign, Portland, Oregon**
Our Objective $65,000 — Realized $66,879

**St. Joseph's Parish Building Fund, York, Pa.**
Our Objective $135,000 — Realized $182,231

**St. Brendan's Church Building Fund, Bothell, Wash.**
Our Objective $75,000 — Realized $102,612

**Central Catholic High School Building Fund, Clarksburg, W. Va.**
Our Objective $300,000 — Realized $317,721

**Kuemper Central Catholic High School, Carroll, Iowa**
Our Objective $450,000 — Realized $728,225

## Lawson Associates Report . . .

**United Catholic Appeal, Salt Lake City, Utah**
Our Objective $200,000 — Realized $510,503

**St. Edmund's High School Building Fund, Fort Dodge, Iowa**
Our Objective $350,000 — Realized $620,000

**St. Edward's Parish Campaign, Lebanon, Oregon**
Our Objective $50,000 — Realized $58,000

**All Saints School Building Fund, Puyallup, Washington**
Our Objective $75,000 — Realized $106,446

**St. Philip's Parish Debt Reduction, East St. Louis, Mo.**
Our Objective $175,000 — Realized $178,613

## HERE'S A SPECIAL OFFER

**If you need capital funds for whatever purpose, and would like to know how our organization can help you, then do the following: 1). Telephone your long distance operator; 2). Tell her you wish to place a reverse charge call to Lawson Associates in Rockville Centre, New York; 3). Give her our telephone number — Rockville Centre 6-0177; 4). When the call is put through, ask to speak with Mr. James H. Fraser; 5). Mr. Fraser will ask you five or six simple questions and will then advise you whether or not we can help you. If we can, you will be sent an analysis setting forth in detail just what can be accomplished. This will all be done without obligation of any sort.**

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ed a turning-point in Protestantism. Having accepted the Modernism which the Pope had rejected, the various sects began to abandon their dogmatic principles and looked forward to a union based on fellowship rather than truth. As far as Anglicanism is concerned, the Richmond Convention has become a historical turning-point."

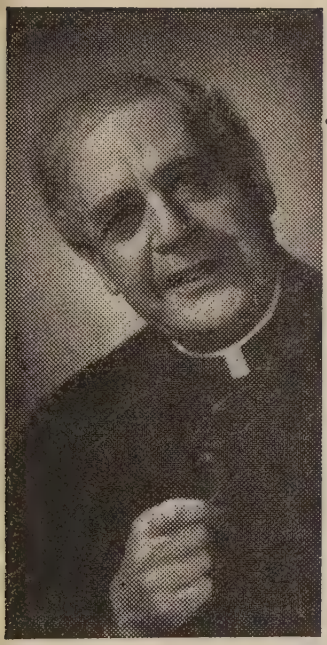
Msgr. Hawks has had a varied experience as a priest. Ordained in 1911, he went overseas with the Canadian Expeditionary Force in World War I. He has written several books and is a regular contributor to the archdiocesan newspaper. His honors include: Officier of the Academie Francaise; Knight Commander of the Order of Isabella the Catholic; Chevalier of the Legion of Honor.

## The Josephinum, Class of '18

THIRTY-FOUR years ago, nine deacons were ordained from the Josephinum by Bishop John J. Hartley of Columbus. All nine are still flourishing in the apostolate, thanks be to God: one of them Archbishop Edward J. Hunkeler of Kansas City in Kansas, another Bishop Joseph M. Mueller of Sioux City. Msgr. William J. Spiegel of Butler, Pa., one of the class, was their host at a reunion last month —which occasioned this item. THE PRIEST congratulates the group and wishes them many more years of service for the Church.

## For Your Information

THE following is the text of a letter received from their Chancery by the pastors of the Archdiocese of New York:



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## Currente Calamo

"The attention of the Chancery Office has been drawn to a booklet entitled 'The Secret of Happiness,' containing the Fifteen Prayers of St. Bridget, published by the Cardinal Publishing Company, New York. The cover of this booklet bears the legend: 'Imprimatur: Francis Cardinal Spellman, Archbishop of New York; Nihil Obstat: John M. A. Fearns, S.T.D., P.A., Censor Librorum.'

"Investigation discloses that this booklet was sent to Monsignor Fearns by the Gerffert Company of New York for publication by the Cardinal Publishing Company. On July 16th, Monsignor Fearns wrote to inform the Gerffert Company that the booklet was not acceptable and that the 'Nihil Obstat' would not be granted because of a number of objectionable features contained therein.

"Would you be kind enough to bring these facts to the attention of your parishioners and to inform them that the use of the Imprimatur and Nihil Obstat of the Archdiocese of New York in this pamphlet is totally unauthorized."

---

## Honors and Promotions

THE following priests have been raised to the dignity of *Domestic Prelates:*

Bendick, George A., Scranton
Byrne, Leo C., St. Louis
Cawley, Thomas J., Scranton
Dieckmann, Francis H., St. Louis
Drumm, William M., St. Louis
Ebner, Mark E., St. Louis
Faris, Charleville B., St. Louis
Federowicz, John J., Scranton
Fuerst, Anthony N., Cleveland
Ivanko, Michael B., Cleveland
Johnston, James P., St. Louis

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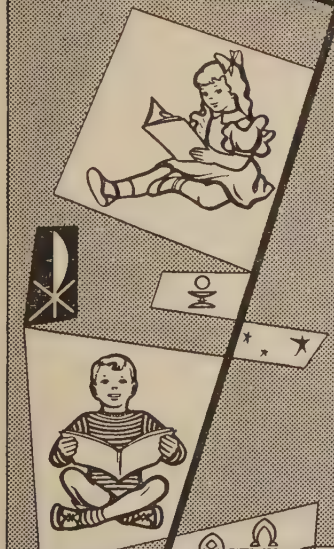

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Sullivan, Lloyd A., St. Louis
Walsh, Michael P., St. Louis
Wempe, Aloysius A., St. Louis
Woods, Thomas R., St. Louis

*Papal Chamberlains:*

Fergus, Francis T., Cleveland
Halloran, Edward J., Cleveland
Murphy, Michael J., Cleveland
Wassler, A.M., Lafayette

---

Leo F. Rice, C.SS.R., was awarded the Bronze Star for "exceptional ability, initiative and professional skill" as a chaplain with the 1st Marine Division in Korea during 1953.

John B. Conlon, O.P., was awarded the Commendation Medal for "outstanding ability and professional skill" as a chaplain with the 1st Marine Division in Korea.

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## Odds & Ends

WITHIN two weeks after OUR SUNDAY VISITOR'S announcement of a pamphlet on the Luther film, orders had been received for over 400,000 copies. Many of the

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# The Priest

Vol. X JANUARY, 1953 No. 1

## Editorial Comment

# Religion Now?

OF the famous and influential President Eliot of Harvard University his latest successor wrote recently, "The enemies to his true faith were churches, creeds, priests, anything supernatural, any concern for a life after death, anything that professed to be sacramental. I suspect, for example—though I do not know this—that he would have considered the doctrine central to generations of believers, that Christ came into the world to save sinners, as so much twaddle. His was to be a 'simple and rational faith' and there was to be no place in it for 'metaphysical complexities or magical rites'." (*Harper's Magazine,* "A Religion for Now," by Nathan M. Pusey, Dec. '53, p. 20)

There can really be little doubt of the correctness and fairness of the analysis of new President Pusey of Harvard of the mental attitudes of old President Eliot of a Harvard that seems to have had its day. Perhaps one cannot find explicit verification of this imputation in any written record but there can be little question of the pervasive rationalism of the American education of his day.

This was the educational age of President Andrew D. White of Cornell, author of the deleterious *History of the Warfare of Science with Theology,* and of John W. Draper of New York University, author of the widely read and anti-clerical *History of the Intellectual Development of Europe,* both vociferous issues out of the then prevalent Positivism of Auguste Comte. This was the dawn of a vaunted day of science when many men felt that the golden age was just around the corner.

Religion was not rejected at all; it was simply changed from top to bottom. "Science is a religion" proclaimed Renan lyrically. "Science alone will be able to set down the creed of the future. Science alone can furnish man the solution of the eternal enigmas for which his

nature imperiously demands an answer."

Unfortunately the new religion so often demanded the death of the old; naturalism proclaimed itself the open enemy of supernaturalism for most of these men. The ancient synthesis of an Aquinas had long been lost so that nineteenth century thinkers tended to take irreconcilable sides in an agonizing Either/Or. Faith and science were de facto often at war and it appeared for long that science had won the day.

### Colonel Ingersoll

The most fanatical followers of science, men like Haeckel, threw all scientific caution to the winds and were bent simply on destroying the religious heritage of the past. Father Wasman, the Jesuit biologist who so painstakingly sought to reconcile faith and science, branded Haeckel as a "leader of a corps of free lancers and free booters conspicuous for the disturbance which they caused in the name of science." In his shrewd understanding of what they were really about, he wrote bitterly, "Their weapons are not of the best and noblest sort and their aim is not the triumph of truth but rather the plunder of the Christian camp which they suspect to be situated somewhere in the rear of their opponent's position." It is not irrelevant to recall here the bitter campaign of our own Colonel Robert B. Ingersoll; fatuous as it was at times, it was not without significance in its setting.

This, too, was the age of Horace Mann a controversial figure who may easily be misunderstood: hailed as he often is as the great American educator, father of our public school system, itself the bulwark of democracy; or cursed as a despoiler of religion, its avowed and implacable enemy, and the chief disruptive force in American educational history. The fact seems to be that he was neither the one nor the other, but a man of ideals, if somewhat mistaken ones, who sought to generalize educational opportunities at public expense, and to raise professional standards.

Most of all he was a child of his times. Caught midway in a religious dispute in Massachusetts between Congregationalists and Unitarians, he tried to settle the controversy by disastrous compromise: t h e r e should be no religious instruction in the public schools at all! That this has done incalculable harm we would be the last to deny, but that his mistake had deep roots in his own era must also be recognized. His hatred of sectarianism is not altogether inexplicable: he was not only confronted by an acrid public dispute but he was also the heir of a persistent American "liberalism" that goes back to Jefferson and Franklin.

It is necessary in fairness to note that Mann the idealist, the

dreamer, seems to have believed that he really had found a way out and there is a pathetic note of sincerity in his extravagant claim:

> "The common school is the institution which can receive and train up children in the elements of all good knowledge and virtue before they are subjected to the alienating competitions of life. This institution is the greatest discovery ever made by man; we repeat it, the common school is the greatest discovery ever made by man . . ."*

This sincerity in idealism also marked the career of President Eliot. President Pusey recognizes in him a deep personal faith and a noble one, grants even that "much of the University's present stature is owed to it."

What was that faith *in concreto*? Let a somewhat long quotation from an address Eliot gave to the Divinity School in 1909 serve as a fair sample. The address was entitled "The Religion of the Future." Incidentally, it was the last time a president of the University participated in an exercise of the Divinity School till President Pusey answered Eliot in 1953 with his exposition, "A Religion for Now."

Said Eliot, and the discourse sounds almost truculent,

> "The new religion will foster powerfully a virtue which is comparatively new in the world—the love of truth and the passion for seeking it."

And again:

> "The workman today who gets cut or bruised by a rough or dirty instrument goes to a surgeon, who applies an antiseptic dressing to the wound and prevents the poisoning. That surgeon is one of the ministers of the new religion. When dwellers in a slum suffer the familiar evils caused by overcrowding, impure food, and cheerless labor, the modern true believers contend against the sources of such misery by providing public baths, playgrounds, wider and cleaner streets, better dwellings, and more effective schools — that is, they attack the sources of physical and moral evil."

Eliot and Mann are actually of a piece. It is their faith which largely underlay the tremendous expansion in a secular and non-sectarian way of the whole public school system, which resulted in the so-called "philosophy of the Little Red School House," and the implicit and sometimes explicit rejection, as inadequate, of parochial schools.

John Dewey merely went a step beyond but in the same direction. His god was society but

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*A *Philosophical Symposium on American Catholic Education,* edited by Hunter Guthrie, S.J. and Gerald G. Walsh, S.J., Fordham University Press, p. 18.

he was to be worshipped in a way which was now completely positivistic and, in addition, "democratic"—though it would be hard in a short essay to show all that has happened to that venerable term. His positivism lay in his complete confidence in science to solve all problems; his "democracy" may be sampled in his oft-quoted diction that man "lives in, for, and by society." Wiser men have not hesitated to call this totalitarianism.

### Frankenstein's Monster

We spoke earlier of a Harvard "that seems to have had its day." What can that possibly mean? Not the sudden end of a great University in any case; but its possible transformation and renovation from the top down. We referred also to Dr. Pusey's address to the same Divinity School as an answer, in 1953, to the genial and to us, naive, optimism of a man who confidently greeted the millenium in 1909.

Eliot was a man who lived long before two world wars, the atom bomb, Korea, and the current confusion. It was fairly easy in 1909 to apostrophize public baths and playgrounds and the prevention of blood poisoning. It is not so easy in 1954 as we face the perils of a new year to be complacent about mere plumbing or to get enthusiastic about the further dissemination of a wonderfully effective science which threatens the very life that begot it—Frankenstein's Monster.

President Pusey says all this better than we can. His very saying it probably means more than any number of editorials that Catholics could write, for he is president of Harvard University and we Catholics still belong to an offensive educational minority who shall be heard reluctantly or not at all.

One must indeed add, to be true to the facts of American history, that we seem to be quite commonly regarded as incapable of the truth. "In all this country," said George Shuster in 1927, "there is not a single literary or philosophic newspaper page of which one can say that it is written by a convinced Catholic or even an uncompromising Christian." (*The Catholic Spirit in America,* p. 167) This may no longer be correct, but one hesitates to deny that "among those who are creating public consciousness in contemporary America, for better or for worse, singularly few stand inside the pale of the Church."

Here, in our eyes, lies the importance of President Pusey's rejection of what has long been established doctrine; hence, the intrinsic interest of this new heresy of his: "This faith will no longer do"; and his forthright statement, "Our need is not for a religion for the future but for religion now; for the vigorous and creative faith which Eliot and his generation

had has in considerable measure spent its force, and in many areas, in many minds, a paralyzing disbelief has taken its place." What does he propose in its stead?

It is by no means the rejection of science and the scrapping of its achievements. He would, rather, have them placed at long last back in their traditional ethical and religious context for control. There is nothing wrong with atomic energy; there can be something terribly wrong with its possible uses. Pusey puts it this way: "It is leadership in religious knowledge, and even more, in religious experience—not increased industrial might, not more research facilities, certainly not these things by themselves—of which we now have a most gaping need."

The error of Eliot is the fallacy so many, many times exposed, first by Aristotle, most recently by Pusey, that there is no escape from "metaphysical complexities." Like the man caught in quicksand, struggle here only plunges one in deeper, finally to the point of disaster. "It has now become frighteningly clear," says Pusey "that if you try to ignore metaphysical considerations (I would say consideration of ultimate things) or cover them up in bursts of energy, they will rise up in perverted and distorted forms to mock one's thus too-circumscribed efforts."

**Cardinal Newman**

The merit of President Pusey is thus his open avowal as President of Harvard University of the position so eloquently espoused by Cardinal Newman in his *Idea of a University,* a position essentially medieval, yet a position so pertinent to modern times, as the Cardinal foresaw in his own struggle against "liberalism," namely that theology is the queen of the sciences.

It is good to hear, in 1953, the president of a great university ask for a revitalization of theology and plead in its behalf for a "fresh impetus and a new life." As he has said so eloquently, "Theology should not be thought of as a minor intellectual exercise among other intellectual exercises—certainly not only this. It is expected to carry an answer to our deepest hungers and need."

Whether it shall or not depends in large part on the quality of the theologians of our day, upon their awareness of the temper of these times; their ability to meet present needs. Theirs is no slight role or light burden.

As for the more mundane area of education, it is not yet possible to guage the effect of President Pusey's words. But this address may one day be cited as the sign of a turning point. The American public, to whom the schools are legally

responsible, is coming to see more and more clearly the shortcomings of the attitudes of an Eliot or a Mann.

Pusey did not go this far; but is it naive to hope that that same public may come one day to see right through the fallacious and devious distortions of the doctrine of the separation of Church and State and of disestablishment, as American educators have used it? "In America" wrote Theodore Maynard, in *The Story of American Catholicism,* "the only thing established and subsidized is irreligion."—G.J.G.

## Prayer for Holiness in Priests

"Grant, O Lord, that every hand laid upon Thee at the altar may be a friendly hand, whose touch is tender and consoling as St. Joseph's was; that the lips which hold such high discourses at the altar may never be profaned by unworthy or trivial speech; that priests may guard in their persons in the noisy streets of the city the impress of Thy noble function, the bright token that they come from intercourse with Thee, and in their garments the fragrance of the altar; that everyone may find them simple and great, as Thyself art, accessible to all, yet more than other men.

"Grant that they may contract from the Mass of one day, a hunger and thirst for the Mass of the morrow, that the sacred anticipation be last in their thoughts at night, *'Etiam cras cum rege pransurus sum,'* (Esth. 5, 12) and the tender summons, first in their thoughts in the morning, *'Venite, prandete';* that Thy priests, themselves full of Thee and Thy good gifts, may give largely to the rest of the men who look to them."—**Rev. Francis P. Havey, S.S.**

## Why Peter Chose Rome

A fresh note in the dreary, interminable wrangle over the word "Catholic," which still goes up and down the provincial press, is always welcome.

To the *Bolton Evening News* an authority has declared that the only Church with a right to the name was that at Jerusalem.

Looking up the Abbe Fouard on this, I find that the Church of Jerusalem, "frozen by contact with a dead Law, condemned to sterility," died precisely because it lacked Catholicity, being ostracized by the Jews on the one hand and separated from the other Christian communities on the other. So, Bang! as one might say, goes another pretty little theory.—"Pasquin," The London **Universe.**

# Liturgy, Enthusiasm, and Heresy

*Albert F. Kaiser, C.PP.S.*

*Some errors in the liturgical movement*

IN 20th century Germany, Austria, and France arose a chain of doctrinal, moral, mystical, psychological, and social errors in the liturgical movement. Broadly speaking there were two classes of extremists, those whose enthusiasm tended to sacramentalize every rite, every prayer, every scripture reading; and those who tried to exclude all non-liturgical, non-sacramental things from religious worship. These latter are the principal object of the present essay as also of the encyclical, Mediator Dei. They prated about objective worship but failed to understand that the objective and subjective must be merged in one coherent whole. They were exclusivist in worship, liberal and novel in doctrine, antiquarian in taste, and activist in approach. In the end they embraced heretical notions on the community of cult, community of priesthood, community of Christ and, it seems, touched on the pantheistic community of God. In short it was a sort of syncretism attempting to integrate liberal Protestantism, Hegelianism, quietism, into one so called dynamic liturgical apostolate.

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**Father Kaiser writes from Rice Lake, Wisconsin.**

## PART I

As to the liturgical researchers and writers of the school of Maria Laach, we can see only verbal not doctrinal connections between these researchers and the later heretical "school" of Doerner and Borgman. Don Odo Casel in *Kult Mysterium* developed a theory which we consider essentially true in so far as it held that not only the grace of Christ is conferred but also His divine mysteries reenacted in the Mass and Sacraments. Christ is indeed present in the divine mysteries. We, however, disagree with corollaries that Christ is present sacramentally in every liturgical act because we see no real (but only a symbolic) parallel between each historic act of Christ and its alleged corresponding act in the liturgy. (1) We do not deny Christ's *spiritual* presence in secondary rites, in prayers and scripture readings. He is undoubtedly present in a spiritual sense in many of these things but we deny that He is sacramentally present except in the Sacraments. Catholic theologians and catechists do not teach that Christ is present sacramentally in the so-called Foremass, as Parsch seems to hold. Christ becomes present sacramentally at the Consecration. Hence any other real, spir-

itual presence preceding the Consecration cannot be sacramental. (2)

Mediator Dei in speaking of Christ's presence in the liturgy, invariably ascribes it to the Mass and Sacraments and not to the rites, prayers, and scripture readings, as such. In No. 22 of the Vatican edition we read: "Like her divine Head, the Church is forever present in the midst of her children." The Pope then aptly and tersely applies this principle to the seven Sacraments. In No. 21 he calls the Sacraments the seven principal fountains of salvation.

It is one thing to garble partial texts and quite another to quote them in their entirety, in context and with the Pope's own explanation. We cannot understand how Wm. Heidt, in an otherwise illuminating paper on the scriptural backgrounds of Mediator Dei, can quote the Holy Father to prove that the Word of God is sacramental. And by "word of God" he manages to include secondary rites, prayers, and, by implication, the Foremesse. (3)

The Pope does indeed write that Christ is present at every liturgical *function.* This does not mean in every liturgical act, except in so far as Christ is vicariously present in the priest who performs the act. The Pope does say that Christ is present during the celebration of the Mass, not in every rite and prayer of the Mass. Christ becomes sacramentally present at the Consecration, and therefore is not sacramentally present in the prayers, scripture readings, and rites that precede and lead up to the Consecration. In No. 29 the Pope writes: "It is an unquestionable fact that the *work* of our Redemption is continued, and that its *fruits* are imparted to us *during the celebration of the liturgy, notably in the august Sacrifice of the altar. Christ acts each day* to save us *in the Sacraments and in His holy Sacrifice.* By means of them He is constantly atoning for the sins of mankind, constantly consecrating mankind to God" (M.D. No. 29-20).

Even though the Pope applies these principles to refute and confute the heretics, they are so worded as likewise to apply to the extreme enthusiasts who call every means of grace sacramental in the strict sense, as can be gleaned from Heidt's thesis and the alleged proofs for it from Ignatius of Antioch, Augustine, Jerome, Bishop Etherius; from the liturgy and from the Pope's Encyclical. (4) After carefully studying the text in the light of the context and finding no proofs whatsoever for the sacramentality of scripture, we conclude that all this textual picking of needles out of a haystack and ignoring the purpose and context of each writing from which the isolated quotation was lifted, leaves us as cold and unimpressed as do the revelations of Parsch concerning the sacramentality of

scripture and the Mass of the catechumens. The Pope's encyclical is a wholesome bit of fresh air after the rarified atmosphere of all this perfervid and untheological enthusiasm. But let us get down to the historical and doctrinal deviations in Germany and Austria.

## Part II

### Historical and Doctrinal Deviations

Following monastic research and in a way paralleling it, there developed the practical apostolate, which aimed at popularizing and vernacularizing the liturgy. Dr. Pius Parsch of Vienna and Father Joseph Casper of the Byzantine rite were active in this field, emphasizing the psychological aspects of the liturgy and thereby appealing to the popular will and the modern mind. Under Nazi pressure and in the atmosphere of national socialism, it is quite natural that the popular appeal would not altogether be free from a tendency to nationalize and socialize religion, after laicizing it. Political gatherings were forbidden by the Nazis and therefore the sole outlet for Catholic and Protestant get-togethers against a common enemy were the liturgical and Catholic Action group meetings, which in a way helped to save many from succumbing completely to national socialism. It helped save the faith of many, while on the other hand others yielded to liturgical novelties and errors propagated by overzealous activities and exclusivists.

In 1941 even Romano Guardini "who himself had done much to popularize the human and psychological aspects of the liturgy among youthful groups —now complained to the Bishop of Mainz concerning the growing excesses, which he classed as liturgism, dilettantism, and practicism." Liturgy was trying to steal the whole show, or rather trying to edge out Christian dogma, personal holiness, and private devotions, including meditation, private prayer, etc. which were considered superfluous and "necessarily" unliturgical. This arrogant exclusivism or dilettantism looked mainly and at times solely to practical, social, and psychological betterment—a poor substitute for moral and ascetic holiness. The rage of the day was the so-called dynamic method of teaching and preaching which in itself was a needed reform, if only it had not lost its essential dogmatic and moral content and orientation. It was a pity that many of the preachers of God's Word were not equipped to follow in the footsteps of Father J. A. Jungman, S.J. of Innsbruck (author of *Liturgical Worship*) whose dynamic lectures on sacramental theology were admirable. Instead of imitating Jungman, some of the "Kerygmatic" preachers merely denounced the less dynamic but more orth-

odox, as lazy drones and loiterers. (5)

**Theological Errors**

In the hands of preachers of dissension and writers like Doerner and Borgman this exaggerated and dilettant exclusivism veered away from dogma and personal holiness and sought refuge in psychological and social ideals. It veered away or sought to veer away from Christ-centered worship to man-centered priesthood and community religion savoring of liberal Protestantism. Its popular appeal now bore tragic fruit in Borgman's "Liturgie and Seelsorge" and Doerner's "Sentire Cum Ecclesia." Unapproved teaching and practice had reached its climax.

In 1942, Bishop Conrad Groeber of Freiburg in a memorandum to the German hierarchy deplored

1) the serious division between the exclusive liturgists and the "orthodox theologians." —furthermore, he noted and deplored the new definition of faith as sensation, emotion, or interior intuition;

2) the penchant of criticizing contemporary forms of religious life, including developments in the liturgical cult plus a desire to return to primitive Christianity with its bare altar, etc.;

3) veering from Scholastic philosophy to Hegelianism—the latter was considered more vital, the former only of historic interest and value;

4) use of oriental philosophies and Protestant terms in connection with dogma;

5) veering away from the historic redeeming Christ and His symbol, the Crucifix in our Churches, to a new concept of the so-called Triumphant Christ—whose image should replace the Crucifix on the altar;

6) a new concept of the Eucharistic Christ outside of time and place and not connected with the historic Redeemer (and it would seem disconnected from the real triumphant Christ in heaven);

7) a new concept of the Church of the people served by a mere mouthpiece of the parish—the Church becomes a biological organism rather than the historically and divinely established hierarchial kingdom of truth, dispenser of sacramental grace and guide to salvation. (6)

To these seven complaints of Archbishop Groeber can be added others, especially the idea that the presence and approval of the people were integral to the Mass and hence the private Mass was disallowed. The human priest was merely the people's mouthpiece. The people all shared in the power of saying Mass, even though they didn't expressly claim the power of consecrating. They misapplied the term co-offer which is correct only when the word "spiritually" is added. The Dialog Mass was

sometimes interpreted and used to give the impression that the people's presence and approval, even their Amen was an integral part of the Mass. We can hardly imagine any enthusiast going so far as to think the people's approval was essential to the Sacrifice as such. The Pope however expressly repudiates the idea that even the people's presence is essential to the Sacrifice as such, which is purely a priestly function. Naturally the full purpose of the Mass presupposes the presence of the people and the law of the Church requires their presence under pain of mortal sin per se on Sundays and Holy Days, but this also presupposes the people are there as spiritual co-offerers and not as co-priests. They are there to worship God by a spiritual participation in the fruits of the Mass.

The vernacular was to prevail in the administration of the Sacraments and even in the celebration of the Mass. This was a far cry from the present desire to vernacularize and rearrange certain instructional parts of the Mass and also to rearrange more logically "the order of events from the Pater Noster to the end of Mass"—plus other changes, all of which are to be submitted to the Holy See for a solution, in harmony with modern "needs." (7)

But the German and Austrian innovators didn't wait nor even ask for the Pope's permission. In their mania for the vernacular they vernacularized not only the missal for the pews but even for the altar and the entire Mass. The ultimate results in heresy point up the dangers of sudden and unauthorized changes in ritual. They also to an extent justify the Pope's contention that Latin is a beautiful and manifest sign of unity and an effective antidote for any corruption of doctrinal truth (M.D. 59-60). The extremists then forgot, as now our enthusiasts still forget, that unity of faith and uniformity of liturgical rite and practice go hand in glove. One liturgical language tends to preserve both unity and uniformity.

Hence the Pope severely rebuked those who on their own authority attempted to vernacularize the altar-missal, who transferred feast days, who deleted or tried to delete Old Testament texts from prayer-books approved for public use, on the assumption they were out of date or ill-suited to modern tastes and modern times—and also those who in their zeal for Gregorian plain chant forbade all polyphonic music, even the approved type.

### False Antiquarianism Severely Rebuked

To show the inconsistency of these individualists, some went to the opposite extreme. They portrayed an unreasonable mania for ancient and obsolete rites, under the pretext of get-

ting back to original sources. The Pope justifies research, in so far as it clarifies the wording of texts and sheds light on the inner meaning of feasts. But these antiquarians were rebuked for desiring the bare table altar, for frowning on images in church, for substituting dark green for black vestments at Mass, for deliberately designing the Crucifix to exclude all trace of suffering and death. These objectives are neither wise nor laudable but deviating; not sincerely Catholic, but indicative of senseless antiquarianism similar to that leading up to and emanating from the Jansenistic Council of Pistoja—and withal worthy of severe papal rebuke and wholesome severity on the part of the bishops. "Perverse designs and ventures of this kind tend to paralyze and weaken the process of sanctification . . . Let no one arrogate to himself the right to make regulations and impose them on others at will. Only the Pope . . . and in obedience to him the bishops have the right and duty to govern the Christian people" (M.D. 61-65).

## Part III

Mediator Dei is not only a refutation of the vagaries and errors resulting from an exaggerated flare for novelty on the one hand and hide-bound attachment to antiquity on the other, but also a significant synthesis of doctrine and liturgy. All through the encyclical we can see how the Holy Father clearly distinguishes between the divine and human, between the essential and the accessory, between the redeeming efficacy of the Sacrifice and Sacraments and the important, yet indispensable, contributory value and efficacy of non-sacramental things. Even though many of these things are not essential to the Sacrifice or Sacrament as such, they are yet very important taken collectively as integral parts either of Christian doctrine, or of uniform liturgical practice, or even of spiritual and moral significance in Christian daily living. Hence, in relation to the whole, even secondary things can be of such overwhelming importance that only the Supreme Authority can modify them.

That does not prove their sacramentality however, but rather their co-relational value and importance. They have both an intrinsic value in themselves and an extrinsic, co-relational value in so far as they make an important contribution to unity of faith and uniformity of practice. The Holy Father says introducing new rites and changing time-honored ones may involve the (entire) religious life of society, divine worship, and the salvation of souls. "Therefore no private person, even clerics, have any authority to regulate external practices of this kind, which are intimately bound up with Church disci-

pline and with the order, unity, concord of the Mystical Body and frequently with the integrity of Catholic faith itself" (M.D. No. 58).

The faithful, having received the character of Christian in baptism and of soldier in confirmation, do not possess the character of priesthood. They do however actively share in the redeeming and sanctifying fruits, benefits and graces of the Sacrifice. They share by their self-oblation, their intention, their spirit of union with Christ, their zeal to abide in the state of grace or recover it as soon as possible when lost, and their constant effort at coming closer and closer to Christ in holiness of life and sanctity of doctrine. There can be no true holiness without at least essential soundness in doctrine. Father Davis, S.J. says: "All holiness must be built on the truth." (8) The sanctifying power of even the sacramental mysteries derive, as the Pope says, "not from any ability of our own but by the power of God are they endowed with the capacity to unite the piety of members with that of the Head and to make this in a sense, the action of the whole community—Christ acts each day to save in the Sacraments, and Sacrifice. By means of them He is constantly atoning for the sins of mankind, constantly consecrating it (mankind) to God" (M.D. No. 29).

**Christ Whole and Undivided**

The Church is a living spiritual organism that needs to grow and develop in divine grace, in union with Christ its Head and in union with His members. As the human body requires a variety of food, so the soul requires the whole Christ as He comes to us in His earthly, priestly, redeeming life, emblazoned on the pages of the New Testament as He was foreshadowed and symbolized in the Old Testament. In the Old, He is symbolized by the patriarchs, prophets, and especially the priesthood of Melchisedech. In the New, He comes forth as God's authorized teacher, healer, redeemer, food and medicine of the soul. And since Christ's redeeming work is for all, therefore all can participate in its fruits, blessings and graces, through the channel of the Church and the ordained priesthood. Scheeben calls Christ's hypostatic or personal union with His human nature the basic sacrament and source of divine life. In His mystical body, the Church, He shares His grace with us. Christ's sacramental presence and sacramental operations center in the Eucharistic sacrifice and Sacrament.

A perfect harmony is realized between divine faith in the mind and the divine life in the soul, brought about by the integration of Scripture, dogma, moral and ascetics with liturgy.

True liturgy brings out not only the identity between the redeeming Christ on the cross and the Eucharistic Sacrifice and Sacrament but also man's union with Christ in time and place and with the Eucharistic Christ on the altar. For Christ is not divided, but "one and the same yesterday, today and forever." Sacramental liturgy becomes the highest form of divine worship and the sublimest channel of divine grace and union with Christ. But the Pope insists on the age-old truth that liturgy does not exclude the value and need of other forms of worship and other means of sanctification. It presupposes and requires private worship and private devotion. These must merge with the spirit and content of the liturgy.

### The Exclusivist Heresy Condemned

"It is false, insidious and pernicious to conclude that all Christian piety must be centered in the mystery of the Mystical Body of Christ—with no regard for what is personal or subjective." The principle that Christ in His mysteries is the center of worship does not eliminate Him as also the center of our personal holiness nor free us from cooperating with the grace of Christ. In other words the mysteries are not mere "objective" sesames or charms but challenges to personal likeness to Christ (M.D. 29, 30, 23).

In 114 the Pope condemns the contention that the Holy Sacrifice requires not only the communion of the priest but also that of the faithful in order to be valid and integral. He condemns as still more erroneous the captious argument that the Mass is not merely a sacrifice but also a supper of brotherly love in the sense that the latter is the culminating point of the celebration. The utter folly of these impossible conditions for validity or even integrity of sacrifice are obvious. If Christ didn't make the validity depend on the worthiness of the human priest, surely He would not make it hinge on the caprice, the wickedness or refusal of any or all the faithful to receive or even to attend.

This social supper theory flows from the heretical concept of the community of priesthood as well as from an exaggerated view of communion as a communal act. Primarily it must be a religious act of worship and only secondarily a social act. Primarily holy communion unites us with Christ and only through Christ with our fellowmen. This social supper theory entails a double confusion. A baptized member of Christ is confused with the ordained priest of Christ. The fundamental spiritual union with Christ is equated to a social union with men. A third confusion follows: the very priesthood of Christ, based

on dogma and divine institution, was in danger of becoming a synonym for the priesthood of the people—likewise condemned by the Council of Trent. Hence the confusion of lay and ordained priesthood ultimately leads to a discarding of the historical priesthood of Christ altogether. And the so-called "objective holiness" of the Sacraments will obviate the need of personal holiness. Public worship will make private devotion unnecessary. And the end is a total neglect of all holiness, both public and private. In short this new brand of etherealized and socialized Eucharist is part and parcel of the communal worship and communal priesthood— both of which, like a devil's brew, intoxicate man into the belief he can create his own Christ and be his own Church.

### Notes and References

Note 1. In the 1952 Liturgical Conference at Mont-Saint Odile near Strassbourg, Father Doncoeur, S.J. distinguishes between real and merely artificial symbols. He advocates strengthening of the real symbols, such as that of the table, the bread and wine and all others that have an intrinsic connection with the action and sacrifice as such. On the other hand merely artificial and so-called mystical symbols that have little or no intrinsic connection with the Mass, says he, should be eliminated. (See *Theology Digest*, Vol. 1, No. 2, p. 118.)

Note 2. Speaking of the Voice of God in the Mass, Father Feret, O.P., contends that God's voice is found not so much in the words as in their meaning and still more in the actions of the Mass, through which God speaks to us. The Mass is an event, an eloquent active deed of God . . . Everything in it ought to be true and authentic . . . exultant, pleading, universal, inspiring, saving . . . It is therefore important to understand at every turn the meaning, the value and importance of the words and actions of the Mass. (Ibid. p. 118.)

Note 3. *Catholic Biblical Quarterly*, Jan., '50, pp. 59-61.

Note 4. Ibid.

Note 5. See Montague: Observations on Mediator Dei, in *Irish Eccl. Record*, July, 1948, pp. 579-581.

Note 6. Ibid., pp. 581-582. Cf. in this connection: "Do the People Say Mass?" in The Priest, March, 1947, pp. 179 ff.

Note 7. For further information on presently proposed changes in the missal, etc. see "Liturgical Conferences," in *Theology Digest*, Vol. 1, No. 2, pp. 114-118. These conferences were held at Maria Laach, 1951, and Mont-Sainte-Odile near Strassbourg, 1952.

Note 8. See Act of Faith, in *Theology Digest*, Vol. 1, No. 2, pp. 120-121.

# 'Parents Are Possessive'

*James E. Kill*

*Describing a "Parish Vocation Night"*

"WE had 600 and they enjoyed it!"

"What? For a vocation night?"

"Yes, 600 adults attended and they claimed it was the best night they had spent in 25 years."

"But, Father, how was this possible?"

"By giving them the old one-two: a good advertizing campaign and especially an excellent program."

Today we find many children in our grade schools interested in the religious life, but when they bring it up at home they not only don't receive any encouragement but are lucky if they are not bawled out. Parents today aren't selfish—they are just possessive. They think it's wonderful when someone else's boy or girl enters the religious life, but fail to see the privilege of letting God call one of their own. It's more modern of Judy to chase after some wealthy traveling salesman.

Most of us have lost track of the purpose of the religious life. Very few of us know anything about it. Perhaps we heard of a dear friend who was to enter the convent. Another friend said, "Gee, that's too bad; she seemed like such a nice kid." We wished we could defend her—but what should we say?

Maybe some other time a non-Catholic has asked your parishioner what is the difference between a lay brother and a teaching brother. He wished he knew the answer. And why doesn't he know it? Because he has never had the opportunity to learn. That's why we had our Religious Vocation Night: to give to everyone that opportunity.

The original idea did not begin with us. We heard of it from Father Martin Muzik of Maywood, Illinois, and received much help from Father Robert Herne of Chicago's Holy Name Cathedral. Our pastor, Father John Halligan, and Principal, Sr. M. Mercedes, O.S.B., and the other assistants and sisters did everything possible to make it the success it was.

We opened the evening with a simple play presented by our eighth graders attempting to solve the problems of the world using the medieval "morality" approach. It was written by a Mercy nun, Sister M. Francita, for the *Little Missionary Magazine's* vocation issue this year. The World entered the hospital all tired and worn out, especially from the shooting pains in her Korea. The doctor prescribed an atomic pill. But the World knew that this did not

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work when she had a pain in her Japanese, because the doctor forgot that the people of Japan were part of the world; the bomb only pained her more. Then came all the possible solutions; Misses Culture and Pleasure took her out for a night to eat, drink and be merry, but she only came back feeling worse, with the usual hangover. Professor Intelligence and Doctors Science and Logic thought that knowledge and degrees would save the World; America's god, Lord Monibags, felt that money held the answer—but the World had found all of these wanting. She gave up in disgust and asked that an atomic pill put an end to it all. Then a Nun came in with the only answer, one which the World tried briefly 1900 years ago and then forgot—Love. By making herself better and loving her neighbor and God more she saved the World.

We went on to say that if a nun could save the world, what could a priest do, and especially a saint? But we are all called to sanctity. Then a prize-winning essay by a student was read concerning what one saint from the parish could do for the world.

**Answering Parental Objections**

Next Sister Mary Paul, O.S.B., a former teacher here and author of the excellent book for future Sisters, "What Must I Do," gave a brief talk answering the objections that girls meet from their parents.

We followed this with a procession of two dozen youngsters in miniature habits borrowed from the various orders. Most children only can day-dream of how they may look someday. That night they actually saw and wore the habits—a marvelous thrill.

Our representative from the priesthood was a former assistant and present Quigley Seminary Spiritual Director, Father Robert Sheridan, who discussed the influence of the home on the future Religious.

So frequently a mother and father give their child to God and are soon forgotten. This was brought home to us one time while taking a census. We entered the home of a widower with a typically Protestant name, expecting to have the door slammed in our face—only to discover that his daughter was a Superior in the Franciscans. At our Vocation Night we introduced the parents of all the priests, sisters and seminarians from the parish. How many in the audience envied their opportunity to *give* to God!

Since we had had a priest and a sister, we also wanted a layman. Our choice, Mr. Peter Shannon, told about his married son and also his Dan who is capturing headlines with Notre Dame's football team. But he pointed out that the material is passing, that the spiritual is

all that matters. His greatest thrill came the first day he received Holy Communion from his son, Father Peter.

After a few remarks to sum up the food for thought we had all received that evening, we closed with Solemn Benediction, begging that God's Will be done as far as vocations in our parish are concerned.

Everyone of the 600 adults present went home happy and satisfied. Most of them claimed it was the best night that St. Hilary's had had in over twenty-five years. We knew the program would be excellent. The only thing that worried us beforehand was how to attract a crowd. How often do we plan an excellent Holy Name program, only to have a dozen attend. And certainly the subject of Religious Vocations does not attract.

We announced the program two weeks before in our parish bulletin and then spoke on it at all the Masses. After the Masses we had a boy and girl in the church vestibule dressed in a minature habit for all to see just how nice they could look. One lady even passed a fourth grader with a not-too-sure "Good morning, Sister."

The school children, however, did the work. We gave all of them free tickets to distribute, with each one having his name on the back. To the one in each room who had the most friends hand in his ticket, we awarded a gold rosary. One girl brought 38 adults (no children were allowed in because of the crowd).

All of the children were satisfied that they had a big hand in that evening. All of the adults loved the program. We hope that Our Lord was pleased with it. But the ones, perhaps, who will profit the most are the future souls who will be saved because some boy's or girl's calling by God was furthered on this Religious Vocation Night. All the parents now realize that only God can call their child, and only God can tell the boy or girl that his or her calling is to some other state in life. Many are praying daily that they can give to Our Lord a Priest, a Brother, or a Sister.

## "God Is With Thee"

A little Quaker woman, at a public audience, noticed the marks of suffering on Lincoln's face. Stepping up to him, she said: "Friend Abraham, thou need not think thee stands alone. Take comfort, friend Abraham, God is with thee; and the people are behind thee."

He replied: "I know it." His voice was trembling with conviction in this belief. He added: "If I did not believe that God is sustaining me and will sustain me, until my work is done, I could not live. My heart would have broken long ago."

# The Layman: A Third-Rate Religious?

*Thomas P. Neil*

*A neglected realm in spirituality*

A PROMINENT characteristic of Catholic life over the last fifty years has been the increasingly active role of the laity. Various forms of Catholic Action have flourished in recent decades; study clubs have multiplied; and in general it can confidently be asserted that Catholic lay people know more about their Faith and take a more active part in the Church's life than they have done for several centuries.

Partly because of this increased lay activity in church work and partly for other reasons, there has recently developed a keen and a widespread interest in lay spirituality. The rapid growth of the retreat movement since the last war is witness to this fact, as are the renewed interest in the liturgy, the increased attendance at daily Mass, and a number of other forms of spiritual activity in which the laity have been taking a more active part.

The average layman who wishes to increase in truth and holiness finds it much easier to do the former than the latter. Entirely apart from the complexities of advancing in holiness as against the relative simplicity of attaining the truth, the layman finds that the truth can be studied and in large measure learned by anyone of good mind, right disposition, and the necessary intellectual preparation. But he finds that development in holiness is much more dependent on personal guidance by a skillful mentor, on the individual's temperament, his vocation, his social position. He finds, in other words, that he can advance fairly rapidly in the truth by reading the seminarian's theology books, but that progress in holiness is difficult when he follows the spiritual guides prepared exclusively for those in religious life.

This is an important point at this juncture in the history of the Church in this country, I believe, because many Catholic lay people embark upon the task of developing spiritually—and after an enthusiastic beginning they find themselves frustrated for lack of treatises or even good guides intended specifically for lay spirituality. They find, on reflection, that they are being treated like third-class religious instead of first-class laymen. The general trend of spiritual guidance for lay people, so far as I have seen, is to give them as much

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as they can take from the practices that have proven successful with the religious. Thus they are urged to say the Little Office or to spend an hour a day in meditation. Both these forms of prayer are excellent for lay people as well as for religious, of course; but the question is whether they are the most expeditious and the surest way for laymen to advance in the spiritual life. They may be —but I do not believe spiritual writers have as yet asked the question.

No one can doubt that many priests do wonderful work in promoting spirituality among their laymen. But many others do indifferent work and some do positive harm. The point is that no great works on lay spirituality have been produced in modern times from which the retreat master or the confessor can take guidance. This leaves the problem up to each individual priest, and he will be successful or not depending on a large number of contingent factors, such as his sympathetic understanding of the layman's spiritual problems and his ability to transfer the norms for religious spirituality to the layman. For retreats and spiritual exercises were all devised originally for the religious, and the retreat master must adjust each step of spiritual advancement from religious to lay life. This is asking too much of the average priest who is already overburdened with a thousand other complex problems. Moreover, even if he were to succeed perfectly, there is serious question whether a better result could not be obtained by starting with other formulae than those devised for promoting spirituality among the religious.

### Different Starting Points

What is needed is a series of treatises on lay spirituality from which the retreat master and the confessor can take guidance. For although the religious and the layman have the same ultimate destination, they start from different points. They have different vocations, they have received different sacraments, and they are in need of different actual graces. In other words, though they are headed for the same goal, they are not travelling by the same road. The road for the religious has been excellently mapped out by the great spiritual writers of modern times, like St. Ignatius Loyola, St. Theresa of Avila, or St. John of the Cross, but that map does not serve to guide and encourage the layman as well as it might. Certainly it is better than no map at all. By constant cross-reference from one way of life to the other and by constant adjustment, it can be made helpful. But the layman's real need is his own map for progress in the spiritual life.

Priests are not unaware of

this need. They know even better than most lay people that marriage is a sacrament, and the married life a vocation entailing certain rights and obligations. They are usually careful to point out to mothers, for example, that they may not neglect their children's breakfast in order to attend morning Mass, and they tell fathers that they may not gamble with funds that cannot be lost without hardship to the family. Priests understand that the layman's position is different, and therefore his spiritual problems are not the same.

**A False Light on the Family**

But the general tenor of spiritual advice given to the laity does not show a full appreciation of their role in God's plan —especially, I find, among the regular rather than the diocesan clergy. Men frequently come away from retreats feeling that it was a mistake to have married instead of entering the priesthood, that their wives are obstacles to advancement in the spiritual life, as are their children, and the husband's main concern through the next year will be to keep his wife and children behind him and his religious goal in front of him. He is made to feel, very often, that his occupation is a hindrance to his salvation and that his friends are all enemies of his soul rather then brethren in the Mystical Body of Christ.

Such a Catholic layman hinders his own spiritual advancement by overemphasizing the conflict between God's creatures and his progress in the spiritual life. He tends to see his wife and children as agents of the world and the flesh rather than fellow children of God through whom and with whom he is to achieve salvation. He sees his occupation as a distraction that he must put up with in order to eat, rather than a way of glorifying God, developing his person according to God's plan, and advancing in holiness. He is inclined to spend a peaceful hour meditating in Church after work, when *perhaps he should come directly home* to function as father and husband and head of the household. He tends toward a religious individualism instead of worshipping God together with his wife and children. In other words, what are essentially obstacles to spiritual advancement for the religious—women, money, worldly occupations — by transference are made obstacles for the laymen as well, instead of the means whereby he can progress spiritually.

How such a situation developed is easy to see when it is looked at historically — and it is likewise easy to see that no one is to blame for what happened. In medieval times, before the breakup of Christendom and the development of a secularized society, all worldly

affairs were ordered ultimately to God. The layman's spiritual life was pretty well taken care of by occupational and social groups as well as by specifically religious organizations. He worked and drank and played and worshipped as a Christian, as did the religious in his own way. Theoretically at least, there was no conflict between his right use of creatures and his attainment of holiness. Lapses there were, of course; but these were individual failures. Religion, an awareness of God's presence and man's destiny, permeated the layman's thought and action.

Through modern history, however, life became increasingly secularized. Worldly activity became its own end and salvation was departmentalized, made an end to be pursued once or twice a week. The Church, moreover, had to draw tight its defenses against other religions and against the encroachment of secular powers. The great spiritual writers were almost universally members of religious orders and were concerned immediately with the spiritual welfare of their associates. In this setting the layman was neglected, not intentionally but by force of circumstance. He was urged to perform his religious obligations, to accept the authority of his bishop and pastor, and contribute as well as he could to the support of the Church. He was taught the commandments and he was instructed to live in the world without committing sin. The most important task of the clergy in this age was keeping Catholics in the fold and extending the Church's domain by missionary work.

**Modern Problems Are Different**

Thus the layman's progress in the spiritual life in a secularized environment does not seem to have been the immediate concern of any great spiritual writer. Perhaps it was not realized that the modern secular world was so changed from medieval Christendom that the modern layman's problems were considerably different from his medieval predecessor's. At any rate, there seems need for fresh thinking by competent spiritual writers on the problem of lay — as distinct from religious — spirituality. Such writers must know two worlds intimately. They must, of course, know their theology. But they must also know the layman's life and his problems, the little things that serve either as obstacles to progress or as means of advancement in the spiritual life. Like the great spiritual writers for the religious, they must be practical in their grasp of details of daily living, expert psychologists, masters of theology.

Such a writer, it seems to me, would start from the obvious fact that the layman is a member of the Mystical Body of

Christ, an inhabitant of the Kingdom of God, and at the same time an inhabitant of the secular world. The layman must use the market place as a means for advancing spiritually—but without deserting the market place. In similar fashion he must use his family as a means for achieving holiness both for himself and for each member of his family—but without deserting the family as he clings closer to God.

What is needed, I would suggest, is not at all a new theory but a fresh approach. Let me indicate what I mean by a tentative suggestion, the value of which more competent persons than myself must decide. Perhaps the place to start with progress in lay spirituality is the living room or the backyard, with urging the layman to learn how to *play* together and pray together before God rather than withdraw, in meditation, from his brothers in Christ. Play and contemplation have more in common than we realize. Both are looked upon contemptuously by the modern man whose great aim is to get things done and to be a worldly success. Play is countenanced by moderns just as prayer is: as a means for gaining something, or as a way of reconditioning the spirit and the body for additional "useful" work. But neither play nor contemplation properly has an end outside itself, except of course the glory of God. To put an end outside itself to either play or contemplation is to pervert it into something else.

Perhaps, then, as a writer has recently put it paradoxically, "Play is the working man's mode of contemplation." Certainly one finds play so treated by spiritual writers from the Old Testament to modern times. Everyone knows the verses from *Proverbs*: "I was with him forming all things: and was delighted every day, playing before him at all times, playing in the world: and my delights were to be with the children of men."

Whatever approach to developing lay spirituality might be best, I suggest that it is a subject which must be dealt with freshly, independently in most respects of religious spirituality, so as to provide the layman with his own map for progressing in the spiritual life. Existing guides are of some help, of course—one thinks of Francis de Sales—but they are inadequate for the most part because they were designed for those in religious life, and the layman is in the world at all times. He starts from a point different from that of the religious, and he must advance spiritually along a different road. He therefore needs his own spiritual map. For he cannot hope to progress spiritually by pretending that he lives with one foot in the cloister and the other, unfortunately, in the world.

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# The Vesting Prayers

*Nicholas E. Walsh*

*Preparing for Mass*

THE preparation which priests make for the offering of the Holy Sacrifice varies according to the hour of Mass, the place where it is said, and the occasion. In that period before Mass—the most fitting time to prepare—some have an opportunity to kneel in the presence of the Blessed Sacrament and meditate on the mystery about to be performed. This is the ideal. Others at this time are hearing confessions, taking Communion to the sick, or (as happens on Sunday) are traveling to their missions. This either precludes any formal preparation or makes it difficult and necessarily short.

Whatever the circumstances, the Church has made one kind of preparation and one source of meditation available to all priests. We refer to the prayers to be said while vesting. Since the actual vesting does not require much time, these prayers are short. And since each vestment has meaning, the corresponding prayer is expressive of its spiritual significance. Short and significant! This describes the meditation that Holy Mother Church offers the priest as he prepares for daily Mass. It is from these vesting prayers that the following thoughts have arisen.

**The author is pastor of Holy Family Church, Payette, Idaho.**

**The Amice**

"Place, O Lord, the helmet of salvation on my head to resist the attacks of the devil."

In his letter to the Ephesians, Saint Paul describes the help that God gives the Christian soul in his warfare against Satan. He speaks of the "armor of God" and then lists as parts of that armor: the breastplate of justice, the shield of faith, the helmet of salvation, and sword of the spirit. . .

As I stand before the vesting place and prepare to clothe myself for the Holy Sacrifice of the Mass, my Mother the Church reminds me that, while the angels are awaiting my steps toward the altar, so is Satan — their onetime companion — waiting to lead me from Christ. This threat of Satan is constant, and since God's help is therefore always needed, my prayers must continue without interruption. Every means must be used to ward off the attacks of Satan who comes to me in the form of indifference, sloth, or the suggestion that I sin against my vows. And so during these short moments of preparation, my mind is awakened to this terrible threat. I will put on the armor that will protect me, and from the very beginning of the day be prepared for whatever comes. Give me, O Lord, the

help I need. This is the simple prayer that the amice suggests.

**The Alb**

"Make me white, O Lord, and purify my heart so that being made white in the blood of the Lamb I may deserve an eternal reward."

Of all types and classes of people there are none more devoted to a single cause than my fellow-priests. A priest has but one aim, to serve Christ. I am reminded of this singleness of purpose as I clothe myself with the white garment and as I pray that my heart be purified. I need this reminder for there will certainly be many distractions today and perhaps some strong influences to draw me away from loving and serving Christ as I ought. The converts I instruct, the sick I attend, the material projects I have underway: these I must not allow to obscure my vision and in any subtle human way stand between my heart and the Heart of Christ. My one purpose must be to love and serve Christ first, and then to love and serve others because of Him.

While putting on the alb I am made to realize that as true purification comes through the merits of Christ on Calvary, so will my resolve to serve Him in singleness of purpose be renewed and confirmed in the Mass I am preparing to offer. How good the Church is to purify my intentions at this early hour of the day and, even in the choice of color, to suggest the spotless condition which results from offering oneself so unreservedly to the Lamb of God!

**The Cincture**

"Gird me, O Lord, with the cincture of purity and extinguish in my heart the fire of concupiscence so that the virtue of continence and chastity always abiding in my heart I may better serve Thee."

Complete and unselfish service in the command of Christ's army requires that one's mind and heart and body be given to Him alone and shared with no one else. In order to give this type of service one must know his talents, his powers, and the purpose of all his faculties. Used properly they will serve him well and make him a useful and wise member of Our Lord's staff. But like the fuel which will either move a car at high speeds or blow it up, depending upon how it is used, the faculty to which this prayer refers must be directed and controlled by an unqualified dedication to Christ. Any hesitation will weaken my effectiveness, any indifference will divide his love, any compromise will shatter his hope of spiritual peace. As a priest I must face certain facts. The first is that in my heart God Himself has placed a desire for *human* companionship and *human* love. But the second fact is that as a priest, consecrated to Him, I must seek that *divine*

companionship and love that the world can neither give nor understand. It is on the divine rather than the human that I must depend.

As I tie this cincture of purity about me this morning let all my faculties be wrapped up and bound by my determination to love and serve Christ better in the priesthood so that with the "clean of heart" I shall see God forever.

### The Maniple

"May I deserve, O Lord, to carry this maniple of sorrow and penance so that I may one day enjoy the reward of all my labors."

In the prayers to be said while vesting, the priest's attention is riveted on the reward that he will receive for his work. Earthly happiness is a reward in itself; one makes the purchase and the exchange is made. This is not so in the life of the priest. The happiness to which he looks forward is purchased at the price of life-long sacrifice and work; the reward is happiness with God forever in the life to come. . .

As I place the maniple on my arm I am warned of the sorrow and penance that comes into the life of the priest. These must not be feared or fled from since they are written into every word and action of Christ, the great High Priest... I notice here that the Church tells me to pray that I may *deserve* to carry the weight of the obligations I have assumed. And, if I am permitted to read between the lines, I find that it is through the Mass that I can become worthy, and that it is in the Mass that I will find refreshment and courage to face the realities of the priesthood's work. Thus to Christ, the Model of priestly labor, do I offer the work of this day, knowing that my daily Mass will give it meaning and power for good.

### The Stole

"Restore unto me, O Lord, the stole of immortality which I lost through the sin of my first parents, and, although unworthy to approach thy sacred mystery, may I nevertheless attain to joy eternal."

How many times have I read in the sacred writings that sinners expect and receive special attention from God. Only a child could think like this. Only a child expects the comfort and security of home though he senses that because of his disobedience he deserves neither. I am a child, a child of God, and therefore though realizing my weakness, I have the boldness to look for eternal happiness. I see in this prayer the virtue that helps me know myself — not only my faults which hold me to earth but my baptismal and priestly marks that entitle me to walk with the saints. Humility causes me to say that I am a child of God while it commands me to remember my weakness and imperfections. It

allows me to say in all honesty that I am unworthy to offer the Mass, but it will at the same time bid me call upon God for that help that will make me worthy of my calling as His child and as His priest. By practicing this virtue I may hope for the eternal joy that the everlasting priesthood will bring to the humble of heart.

**The Chasuble**

"O Lord, who has said 'my yoke is sweet and my burden light,' grant that I may so carry them as to merit Thy grace."

This prayer brings to the mind of the priest the privilege he has of being called an "alter Christus" — to carry upon his shoulders the cross of Christ, to preach, to teach, and to sanctify in the name of God! Priestly bearing and Christ-like dignity are suggested as he puts on the chasuble for Mass. It is the dignity he has by virtue of the work he does and by virtue of the Person whom he represents.

It is not my yoke nor is it my burden that I will carry today. Therefore I must carry it as He would. That I am taking His place, and that I must act as He would act is impressed upon me as I hold the chasuble and clothe myself in garments which set me apart from man's ordinary way of life. My family, my nationality, my training, perhaps even my name are concealed. Only Christ, living and acting in me, is brought to the attention of the people I serve and for whom I am about to offer the Holy Mass.

I pray, then, as I "put on Christ" that no one will ever love Him less because of me, but that everyone will seek Him more fervently because I try to carry Him so well. Alone I can not draw souls to God; with Christ's robes, with His Priesthood, with His dignity, what soul can resist the invitation to grace which will be extended when I walk to the altar?

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My Lord Jesus Christ, the eternal Priest, let me go to the altar clothed with the thought that I am Your representative, and that to be worthy of You I must worthily offer this morning's Mass. . .

## 'Shepherds in the Mist'

**"Most sublime is the dignity of the priesthood. Even the falling away of the few unworthy in the priesthood, however deplorable and distressing it may be, cannot dim the splendor of so lofty a dignity. Much less can the unworthiness of a few cause the worth and merit of so many to be overlooked; and how many have been, and are, in the priesthood, preeminent in holiness, in learning, in works of zeal, nay, even in martyrdom."—Pius XI, Ad Catholici Sacerdotii.**

# What's Wrong With Latin?

*George D. Scafati, Ed. D.*

*Use of the vernacular could be dangerous*

THERE is a prevailing campaign to permit the use of an authorized English vernacular version of the Roman Breviary, alongside the authentic Latin, for priests in English-speaking countries. One eminent priest, Reverend John A. O'Brien, in THE PRIEST, (December, 1950, p. 954-55), reports that the number of priests who favor this change generally exceeds ninety percent of all the parochial clergy whom he has heard discuss the matter.

Let us pause for serious reflection and study some of the implications of this movement for turning the Roman Breviary into English.

The Roman Breviary, intimately related to and regulated by the Holy Sacrifice of the Mass, is an official liturgical prayer of the Church to God; is recited in Latin daily by the priest under obligation of serious sin; and is written in Latin, pre-eminently the official language of Western Christendom.

Turning the Roman Breviary into English, in my opinion, is a concept fraught with dangerous potentialities. It is a dissident force. Its introduction into the liturgical functions and official life of the Church could well result in the destruction of her language unity—the symbol and bond of Roman Catholicism—and even spiritual unity itself.

Once accepted, the argument for vernacularization of such a fundamental form and characteristic of liturgical worship, as exemplified by the Roman Breviary, could then be extended to include all phases of liturgical functions and official works of the Church, comprising even the non-Latin rites.

Latin is the long-continued liturgical language of the Roman, Milanese, and Mozarabic Rites. Apart from Latin, there are eight liturgical languages distinctly peculiar to religious rites that are Catholic and that are enjoying perfectly and completely union and affiliation with the Holy Roman See, with each other, and with the other members of the Catholic Church. Largely, though not exclusively, the Byzantine Rite uses Greek, the ancient language of Homer. The Syrian, Maronite, Chaldean, and Malabar Rites use Syriac. All churches of the Armenian Rite use Armenian. Slavs of the Byzantine Rite and Slavs of the Roman Rite as practised in Dalmatia use the Slavonic. In the Asiatic province of Georgia,

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worshippers, following the Byzantine liturgy, use the ancient Georgian language. In Roumania, the Wallachians use an old form of Roumanian.

### The Force of Tradition

Like Latin, these fixed, special, and sacred languages are indissolubly tied with the liturgy each represents. Indeed, any substantial change or substitution for the liturgical language would surely bring a break in language continuity and cause a total loss of traditional identity, for which each particular rite is renowned. Naturally, the clerics of these individual rites must and do master their liturgical language in order to insure perpetuity of their respective Catholic liturgy.

In asserting that Latin is to a great extent the official language of Western Christendom, and in affirming that Latin is an instrument of unity, it is not intended to minimize or consider as a lesion of such a unity all the Rites which do not use Latin in their respective liturgy. These non-Latin Rites represent a minority that might be viewed as an exception to the rule concerning liturgical languages. Then, too, the languages of the non-Latin Rites are no longer vernacular but languages so old that they now belong to the group called "special languages," and in our case, sacred languages. And they are not by any means modern vernacular languages as English is and would be if it were used in the liturgy.

Since the proponents of the movement seek an authorized version of the Roman Breviary for the clergy in English-speaking countries, covering a tremendous sweep of territory and population, a mighty segment of the Church would thus be cut off from its traditional language. In effect, the result would be two official languages: English for English-speaking countries, and Latin for the remainder of the world. The language unity and continuity of the Church would be seriously broken, and English, the vernacular — a language similar in scope to Latin of ancient times—would tend to assume pre-eminence and usurp the throne held by this ancient tongue.

### A Total Change to the Vernacular?

Furthermore, a vernacular version of the Roman Breviary, if authorized in English for English-speaking countries, would open the door to authorization of all the vernaculars used by the clergy in the non-English speaking parts of the world; a Universal Church could not leave herself open to the charge of linguistic intolerance by authorizing one vernacular and excluding others.

These conditions would bring about total vernacularization of all forms of official worship in

the Roman Catholic Church, which would then be conducted in any one of countless different vernaculars usable by the clergy. The clergy, having a better command of their native vernaculars, would naturally prefer their use, and Latin, to a great extent, the universal vernacular of the Church, would rapidly become obsolete.

The chief danger of vernacularization, however, lies in the possibilities of its use to create and foster currents of nationalism in matters relating to religion. In this capacity, vernacularization could be most effective and destructive.

By furthering a rising spirit of nationalism in religious matters, aggressive propaganda in the vernacular played a part, not without significance in the Protestant Revolt, which destroyed the political and spiritual unity of Western Europe. (Ironically, a united Europe is the hope of the free world today!)

In their crusade to destroy the Roman Catholic Church, the Protestant pioneers made use of the vernacular, an important auxiliary, to repudiate the Holy Sacrifice of the Mass and other essential dogmas inherited from Apostolic times. Luther circulated his ninety-five theses in German; Calvin wrote the Institutes of the Christian Religion and other reforms in French; and Cranmer rejected the Mass and other dogmas by substituting the Book of Common Prayer in English. Although they deviated in dogmatic interpretation, the common aim of Protestant Reformers was to destroy Roman Catholicism. To do so effectively, they knew that they also would have to efface its traditional language or symbol, which was Latin.

Pierre Janelle, S.J., author of *The Catholic Reformation*, (Bruce Publishing Company, 1950, p. 146-47), states that "Latin was obnoxious to the Protestants and that some heretics did their best to abolish the Latin tongue, so as to prevent all intercourse with Catholics." With the Reformation, Latin ceased to be the universal language of Western Christendom and of the clergy.

Examples of language differences, as expedients to create and encourage intolerance and hatred in the affairs of mankind, are innumerable.

Let us profit from them and be aware of the dangers implicit in vernacularization.

Why not adhere to the traditional language, a truly universal language, for the recitation of the Divine Office, and thus avoid any of the dangers inherent in the use, or misuse of language differences in our official worship as priests?

### Indissolubility of Language and Religion

In the history of civilization, language has served as the symbol of religion: Sanskrit has

been the vehicle of Buddhism, Arabic of Mohammedanism, Greek and Slavic of the Eastern Christian Churches, Hebrew of Judaism, King James' English of most Protestant versions, and Latin of Roman Catholicism. The distinguishing symbols of these important world-wide religions have been their languages. Throughout their history, embracing the religion has meant embracing its language, for religion and its language are indissoluble.

Egyptian history, extending over a period of 5000 years, has furnished a most remarkable example of language and religious indissolubility.

Egyptian history comprised six classical eras: First Dynasty, Collapse of the Old Kingdom, Armarna Revolution, Persian Conquest, Christianity, and the Arab Conquest. There were six different classical languages, each one corresponding to one of these eras. Throughout each era, there was unity of the classical language as long as the religion and society which employed it remained stable. A linguistic break coincided roughly with each important political change, above mentioned, which ushered in a new religion; i.e., the established classical language of each era collapsed with each breakdown in the culture and religion it represented.

Latin and Roman Catholicism, the religion it preeminently represents, thus far have shown no such break, because we are still living in the classical era of that language, even though periodically influenced in sounds, words, grammatical forms, and syntactical differentiations. Interestingly enough, Christine Mohrmann, in discussing "How Latin Became the Language of Early Christendom" (*Studies,* Vol. XL, September, 1951, p. 277-78), remarks: "More interesting than describing the history of the expansion of Latin and of christianized Latin is making researches into the way in which Latin has become the mouthpiece of Christian doctrine, Christian thought, Christian life, literature, liturgy and so on. This is not only an interesting problem from an historical point of view; it is also a very interesting psychological problem. We can even see the drift of the question on a still larger scale: how does a doctrine, a religious conception, affect human language?"

Curiously, the first language of Western Christendom was the Greek (koiné), which predominated literally and colloquially over large areas 'round the Mediterranean. However, during the second century of the Christian Era, the number of Latin-speaking Christians, already consolidated communities, increased so preponderately that Latin, the ancient dialect of the city of Rome, manifested itself to be the logical language of conversion. As people were con-

verted to the Gospel of Jesus Christ, they adopted the language indissolubly bound with that religion. Since then, Latin has been imperative to its physical growth and spiritual unity. Vernacularization, beginning with the Roman Breviary, in my opinion, would tend to destroy this language unity of the Roman Catholic Church and therefore the spiritual unity from which it is inseparable.

**The Role of Latin**

Classical studies demonstrate the significant role of Latin in the history and expansion of the Roman Catholic Church. For our purpose, it suffices to touch only some of the highlights.

From a handful of adherents, the Universal Church of Jesus Christ has grown to the immense spiritual empire it is today, comprising more than 425,000,000 souls. Although scattered in the remotest corners of the earth, they are nevertheless embraced by one spiritual bond. A common Faith needed a common language which rose above divergent national and racial loyalties. Latin became predominately the official language of this Faith, which throughout its long existence has survived every conceivable difference of time, area, and society. For almost twenty centuries, the One, Holy, Catholic, Apostolic, and Roman Church has used preeminently Latin as the single, official, and liturgical language, and has thus enduringly preserved her essential rites in their primitive and traditional forms.

One can only wonder at this marvellous uniformity of language that contradicts all sensible expectations and affords a magnificent demonstration of the indissolubility of Latin and the Roman Catholic religion. It has been the identification mark of the continuity of a permanent Faith and the sine-qua-non of its spiritual unity.

The introduction of vernacularization, at any stage of the Church's growth and expansion, would have obstructed her spiritual unity, as it once did at the time of the Catholic Reformation. The Protestant Reformers, to whom "Latin was obnoxious," used vernacularization as one of their auxiliary weapons to destroy the unity of Christendom. They realized full well that diversity of language, or a national tongue for liturgical functions, would impede the efficiency and efficacy of spiritual unity.

When mankind is learning the urgent need for unity after two disastrous wars and is just beginning to recognize the necessity of thinking and acting in international terms, the introduction of vernacularization or "localisms" into the official language of an organization which has had a universal mind and universal language for so

many centuries, would be anachronistic and ludicrous.

If the Church did not have a universal language, it would be necessary to invent or adopt one. If Latin served all her purposes and needs in ancient times, when distances from Rome, geographical, cultural and otherwise, were enormous, it would obviously serve them better in the small world of today, when jet planes travel 700 miles or more an hour, and radio waves go 'round the world seven times a second. The language that has been found good at all times and all places would surely have supplanted any vernacular whose currency was limited. Vernacularization could have resulted in nothing but linguistic anarchy and endangered the very unity of the Church. Indeed, a single linguistic medium is more justifiable today than at any other time of her long existence.

**Need for Adhering to Latin**

The discussion of the movement to vernacularize the Roman Breviary, however, is helpful: first, because it awakens us to its dangers; secondly, because it "points up" the source of the difficulty, which, in my opinion, gave rise to this movement.

At one point of his article, "The Breviary in the Vernacular," (THE PRIEST, June, 1950, p. 432) Fr. Reinhold, one of the leading sponsors of the movement, acknowledges: "None of us knows Latin as well as our forebears did."

Thorough training in Latin, so essential to the continuity and survival of the Roman Catholic Church, is indispensable to the clergy. It would render vernacularization unnecessary and cause the movement to cease.

The solution is not to replace Latin, but to learn it better. The problem, therefore, reduces itself to a language-learning problem.

It is a life-time task to become a Latin scholar. However, the linguistic ability, at least a reading knowledge necessary for performing the duties of liturgical worship, and for purposes of mutual understanding among the clergy of the world, is relatively easy to acquire.

The learning of Latin is more feasible today than ever before. The traditional, academic methods have been re-examined and supplemented with mechanical and sense-appealing aids, methodology has improved, and with the life-expectancy much higher, a smaller fraction of our lives would be required to know Latin better than our forebears.

**Various Objections to Latin**

The types of objections to Latin are:

1. "For whom this official prayer book of the Church has become more of a burden thar a spiritual delight" (THE PRIEST April, 1950, p. 310).

2. "The Breviary would be more easily understood by us who are not Latin scholars" (THE PRIEST, June, 1950, p. 496).

3. "Would it not be possible to obtain a privilege whereby we priests would be allowed to say the Breviary in English one year in every three years" (THE PRIEST, April, 1950, p. 311).

4. "My own personal prayer and devotion would be greatly enhanced if the whole office were in English, but I do not wish to judge all others by myself" (THE PRIEST, June, 1950, p. 431).

5. "It is the psychological discomfort caused by the repetition of the self-same thing" (THE PRIEST, June, 1950, p. 431).

6. "More than one learned priest has been heard to bemoan the Breviary as lost when read in a dead language. And much of the potential inspiration of this spiritual treasury is weakened to say the least" (THE PRIEST, April, 1950, pp. 310-11).

7. "The question arises in my mind whether or not we pay too high a price for uniformity, tradition, Latin culture, and unchanging sacred texts" (THE PRIEST, June, 1950, p. 431).

The objections of type 1, 2, 3, 4, and 5, that vernacularists apply to Latin, would also apply to English or to any other vernacular with which one is not thoroughly familiar. Knowledge of the language makes the precise difference. In the main, the difficulty is linguistic and can be removed if the individual priest chooses to do so.

Objection type 6:—Is the Breviary lost when read in a dead language? Is much of the potential inspiration weakened? "Dead" is a misconception. Latin is the language of the Roman Catholic Church. The studies of the Jesuits, Dominicans, Franciscans, Oratorians, and other religious and secular groups are conducted in Latin. In Papal universities, it is the common language of teacher and student. *Latinitas,* a Latin quarterly edited by the Vatican Polyglot Press under the direction of Monsignor Antonio Bacci and Monsignor Amleto Tondini, recently made its first appearance. The purpose of the new review is to increase the vocabulary range of ecclesiastical Latin by latinizing contemporary topics, political ones excepted. It is still the dominant language of western civilization and taught the world-over. As a matter of fact, we are still living in a classical era of that language. Surely, as far as use is concerned, Latin has a resilient vitality for a dead language!

### Why Not Learn Latin?

This misconception can be easily removed by study, which will undoubtedly show that the bulk of Latin literature possesses a natural spirit of beauty and equilibrium. Poets of all races, nations and times have written many sublime hymns and prayers in Latin. By its recita-

tion in a "re-vitalized" tongue, the Breviary would be regained and the potential inspiration strengthened, depending upon the degree of proficiency attained in Latin.

Objection type 7:—Do we pay too high a price for uniformity, tradition, Latin culture, and unchanging sacred texts? The issue is not the price we pay, but whether or not they are essential to the survival of the Church and her liturgy. These traditions and standards of the Roman Catholic Church, including the non-Latin Rites, constitute the very pattern of peoples' lives that time and stress have not shaken for twenty centuries. They embody spiritual realities which are eternal and unchangeable. In today's crisis, when the spirit of Communism threatens to destroy all spiritual values so precious and dear, these traditions become of supreme importance to the survival of western civilization and all religions, regardless of doctrine. Therefore, when measured in terms of spiritual objectives to be achieved, the price we pay for uniformity, tradition, Latin culture, and unchanging sacred texts is indeed very small.

Thus, the objections of the type advanced show that there is no valid reason for giving up Latin and vernacularizing the Roman Breviary or any other fundamental prayers of the Church in which the priest alone officiates. Vernacularization should be evaluated solely on the basis of the Church's spiritual needs and welfare, and not on the judgment of any individual or group.

The immense cultural value of Latin, the mental discipline it provides, the classical elements in the Latin language, its value as the chief source of Romance languages spoken by millions, and its value to the clergy moving from one country to another without encountering any language difficulty—these are some of the other minor factors which attest to its importance.

The clergy are the chosen and ordained guardians of supernatural and natural traditions which have survival value to the Church. All are equally mandated to carry on these traditions. Therefore Latin should be thoroughly stressed and mastered. There is no reason for not knowing Latin better than our forebears, who must have found it incomparably harder when knowledge was not so widely diffused.

The methods of attaining this goal are left to the instructors. The clergy, proficient in Latin, could more easily and efficiently perform their required duties. A mastery of the language, at least for their special purposes, would make the recitation of the Roman Breviary and the performance of other official acts of public worship no longer a burden but a true spiritual delight.

# Canon 209

*William F. Allen, J.C.D.*

*More light on "common error"*

IN the past year there was a decision handed down by the Commission for the Interpretation of the Code which concerned the famous canon 209. It was asked of the Commission if the canon 209 pertaining to the supplying of jurisdiction by the Church in common error or in the case of a common, positive and probable doubt on a point of law or of fact, applied to the case of a priest who would assist at but one marriage without delegation. The particular point of the question bore on the singleness of the fact: the priest assisted at but one marriage. It seemed that common error could not be invoked here. The answer of the Commission was to the contrary: the canon does apply even in the instance of one, single case (AAS, XXXXIV, 1952, 496-7).

This response affords material for some interesting observations on the subject of canon 209. First of all, assistance at a marriage is not an act of jurisdiction properly speaking, but is considered similar to it, and in the Code is ruled by the same norms (cf. CIC, Dec. 28, 1927, and Codex 1095—sq). The priest assisting at a marriage is but the official witness of the ceremony (c. 1094). Canonists before and after the Code unanimously included marriage under the public acts for which the Church supplied jurisdiction in case of common error or solid, probable doubt of law or of fact. The Rota followed this procedure (cf. Decisiones XIX, 1927, 450 and XXVIII 1936, 280). The Commission of the Interpretation of the Code did so, at least implicitly (AAS, XX, 1928, 61).

Secondly, we may remark that there was unanimity about an error or a solid and probable doubt as the only basis for the application of the canon 209. The faithful had to have arrived at a false conclusion based on a fact which they falsely interpreted. They had to have good and solid reasons for their judgment (even though erroneous) or in favor of their doubt on the content or the extension of the law under consideration. Mere ignorance, i.e. lack of knowledge and hence of any conclusion on the matter, was excluded as a basis for the Church supplying jurisdiction. The faithful had to act in cognizance of some reasons which to them indicated the possession of due jurisdiction in the agent. All this was in loyal observance of Roman Law which

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in like circumstances exacted a title, even though defective, in the official.

**What Is Common Error?**

Thirdly, we come to a point wherein the authors parted in disagreement. Just what constituted common error? Most of the canonists agreed that the basis for common error should be a fact susceptible of leading a good number into error, were they faced with making a judgment on it. They did not, in theory, ask that the error be actually made. Nevertheless, in a concrete application of the principle, they would always look for the contrary; they would wish that some people actually make the false judgment. This was especially true when they were confronted with a case in the external forum (cf. *La Nouvelle Revue Theologique,* Louvain, 1923, 365).

How many people? Surely not just one person, one family, one couple! Even the Rota was cited for excluding a single errant (Sent. Rotales, XIX, 453) and the few authors who opined to the contrary eventually withdrew their views (cf. Jombart in *La Nouvelle Revue Theologique,* Louvain, 1923, p. 178 and *Ami du Clerge,* 1925, p. 101, and p. 628).

The norm for determining the number was vague and elusive. It would depend largely on the population of the given locality and the type of individual involved. Some would hazard that 20 inhabitants for every thousand should err, and that another 30 knowing the facts of the case, be susceptible of making the error (cf. *Traite de Droit Canonique,* Paris, 1948, I, p. 351). The present decision cuts to the quick all this idle speculation. A single case is enough for the application of canon 209. Common error is not founded in the number of people who actually err.

It now seems that this viewpoint was good Roman Law Tradition and even a very probable opinion amongst Canonists as far back as the eleventh century. True it was seriously challenged in the thirteenth century. The Decree of Gratian (c. I, C, III, q. 7) and the Decretales (c. 24, X, II, 27) and the collection of the Decretales of Boniface VIII (c. 12, V, XI, in VI) are cited in favor of the supplying of jurisdiction in even a single case of error.

Later on this theory was challenged on the grounds that a single error did not involve sufficiently the common good and many authors favored the negative view. Today, the present decision evidently confirms that the single case does touch the common good. Nothing new has been found; the more lenient theory, a vestige of the past, has come into its own! (cf. Wilches: *De Errore Communi,* Romae, 1940, p. 200; Fabregas: in *Periodica de Re Canonica,* 1933, pp. 113-122; *La Nouvelle*

*Revue Theologique,* Louvain, Dec. 1952, p. 1087 sq.).

**Even A Single Case?**

Can we reason to the conclusion that the decision is justified in classifying the single case under the domain of the common good? It is to be remarked that the authors even under the more stringent opinion, were inclined to be very prone to admit that the supplying of jurisdiction in the *forum internum* was demanded for the good of souls even in single cases: it would have been difficult to remedy an absolution invalidly conferred and indeed not easy to control the possibility of extensive use of that defective jurisdiction for confession. Hence the common good would be easily and quickly put into jeopardy.

On the other hand, the same authors wrote that the case for the external forum was not identical: the same reasons did not prevail since one marriage could be easily rectified and would really only affect two people and the extensive use of the non-existent faculties could not easily be envisaged. Since the common good was not affected, the use of canon 209 was denied.

Must we concur in this reasoning? It would seem not. Lack of jurisdiction in one marriage case not only involves the common good in its possibilities but contains in itself the note of common error in the social consequence attendant on one marriage and hence touches the commonweal. We have the welfare of the couple, the children to be born, the property to be shared, to say nothing of the social participation in the life of the church-community. Besides, the same defect would be possible in a number of single cases, by different priests, and surely the good of the Church would then be brought into play. Assisting at a marriage is a public act, a public function and as such depends upon the public character of the Church and involves the same.

Lastly, common error basis is not lacking in the single-case hypothesis because the priest assisting in the one marriage could and would be easily judged by all and any of the faithful to have real jurisdiction since he is fulfilling a public, official function and it would be absurd, even unwarranted, for them to reason otherwise—what would happen if the faithful had to verify in each case that the priest were acting in due and legitimate fashion! From the functioning in a public office it is legitimate to conclude to the possession of the requirements for that office. This is and was always the nature of common error!

**Some Practical Hints**

The conclusion? The present interpretation of canon 209 revives the entire history of the canon and deftly situates the

single case into the picture of common error as well as that of the common good.

In view of this decision, the solution of the many single cases here and there of marriages performed by Army chaplains without valid delegation and jurisdiction seems assured as "constat de validitate." The difficulty arose when a Chaplain would have married a non-Catholic soldier to a Catholic girl; the latter not being his subject, the chaplain in the early years of the last war did not have jurisdiction in such a marriage. His was a public act, vitally involving the common good, and what person, confronted with this case, would not have judged that the chaplain could marry any soldier to any girl in the base chapel?

Or again, that case which slips into the diocesan office once in awhile—a pastor who marries his own parishioner in a hospital outside the limits of his own parish. Could we doubt the validity of such a marriage in the light of the present decision? Or the confession made to the visiting priest who has said Mass for two months in the local church and has been seen each night faithfully making his visit: what troubled parishioner would not judge such a priest as possessing jurisdiction? The present decision and the reasoning that it implies, will help to dissipate the cloud of uncertainty which emanated from every treatise on canon 209.

## Consoling!

The parish priest was walking down High Street when he met the village reprobate.

"Tell me, Father," said he, "I know you're a very knowledgeable man—what is this fibrositis I'm hearing so much about?"

The P.P. thought that this was a heaven-sent opportunity of teaching this rascal a lesson, although, like the British Medical Association, he didn't really know what fibrositis was.

"Fibrositis," he said, "is brought on by drink and laziness. You have too much drink taken; on the way you fall and you can't get up and you wake up with the pains of hell in your back, pains brought on by drunkenness and debauchery."

"Ah, I'm glad to hear what it is," said the reprobate. "It's you that knows everything. The reason I asked you was that I read in the morning paper that the Archbishop was confined to his bed with it."— **The Universe**, London.

# Code and Cult

*Joseph F. Marbach, J.C.D.*

*Questions may be submitted to the editors*

*I have a man who insists that his first marriage was validated in his home by his former pastor many years ago. That pastor does not now recall the case and there is no record of the marriage in his books. In the meantime, he is living under a sister-brother arrangement with a second wife in a civil union. This union was bigamous even before civil law; he had married her before the first divorce became final. Now she wants to know if she may have that straightened out before the civil law (i.e. get married civilly for the civil effects. He has a bad heart and there is property to be settled. Can I give the permission for the civil ceremony?*

I would answer—yes.

We must presume the first validation ceremony did take place. There is no canonical solution to the marriage problem, but the parties, after the sinful second union, have made the necessary physical sacrifices for their spiritual gain. They have done enough penance without the further penance of being refused this permission to provide legally for the second spouse. We presume he has no moral obligations of a financial nature any longer towards the first spouse (because, for example, she has remarried) and that no children exist from the first union. Others might answer that the man could merely make a will with her as beneficiary; however, the probating of the will in court might cause wonderment since she was known as his wife.

* * *

*I will soon receive three converts who had been baptized in a "Polish National Catholic" church. Should I baptize them conditionally?*

Yes, it is safe practice to baptize conditionally such converts from that unfortunate schism.

* * *

*That abjuration of heresy for converts sometimes gets me down. Are we allowed any leeway? I just finished up a 15-year-old boy, but because he had been "junior minister" in some sect, I felt obliged to push him through that polysyllabic abjuration.*

All converts over 14 must make both a profession of faith and the abjuration of heresy.

If you should receive a boy or girl convert into the Church before the 14th birthday, you need not give them the absolution from the censure incurred by members of non-Catholic churches, nor are they obliged to make the abjuration of heresy. Ayrinhac-Lydon in their

*Penal Legislation* (Benziger, 1936) p. 43, point to the view of some authors who distinguish between 14 for boys and 12 for girls in this question of possible censures but it seems better to speak of 14 for both boys and girls.

Cf. also Boudreaux, *The "ab acatholicis nati" of Canon 1099.2* (Washington, 1946), p. 64.

* * *

*In* THE PRIEST *for May 1953 you mentioned that the new* 1945 *Psalter can be used "ad libitum" for the Breviary. Can we also use this new Psalter for all the liturgical prayers and ceremonies?*

Yes, if an entire Psalm is used. Pope Pius XII on October 22, 1947, allowed this new Psalter to be used for all prayers, liturgical and non-liturgical in the strict sense, as long as the entire Psalm is recited or sung (this permission does not apply to the Psalms as used at Mass)—*Acta Apostolicae Sedis,* XXXIX (1947), 508.

* * *

*Is a cashier of a store who hands over a large sum of money to a robber, because his life is threatened, obliged to restitution, supposing that he has the means to do so, or expects to be able to do so, and that the company for which he works does not carry insurance for such cases?*

No.

* * *

*A young priest is a chaplain of an institution and has charge of many elderly people among whom are some more or less recent converts.*

*This priest wishes that the people in his care would receive the Sacraments frequently. However, the Mother Superior (who is European) thinks differently. She says that in her home parish—when she was a girl—the confessional was very seldom used. Outside of a few weeks in Lent the confessional was never used. She also quotes something that she says Pope Pius X wrote saying that people should be very careful in receiving Holy Communion frequently. She says that outside of the Sisters there are so many people—men, women and children who are not practicing charity—that she sees no reason why people should go to Holy Communion more than a few times after they go to confession—as they most likely will be guilty of mortal sins against charity.*

*The Mother Superior has absolutely forbidden the convert in question to receive Holy Communion. She says that the lady is very uncharitable. When the Chaplain has the lady go to confession—the Mother Superior stops her from approaching the railing. She says her confessor backs her up in this procedure.*

*Naturally, the Chaplain is very much put out about it. His influence with the people is*

*certainly on the wane. All that he can do is pray that at least some confessor sometime will tell that Mother Superior that she is wrong. What else can he do?*

We trust that the priest will report the matter to the bishop who will no doubt issue the proper order to the Superior. We didn't know such things still exist.

* * *

*A statement in an answer in "Code and Cult" has me puzzled. The statement was in the answer concerning an Eastern Catholic man who wanted to marry a Latin girl; the answer was as follows: "The law decrees that the marriage should take place in the rite of the groom." Questions: 1. What law is this?—it does not appear to be in the Code. 2. When and where did this law come into force?*

This law can be found in Canon 1097.2 of the Latin Code and is repeated in Canon 88 of the Code of marriage laws for the Eastern Churches. Canon 1097.2 became effective May 19, 1918, and the Code of marriage laws for the Eastern Church began to bind on May 2, 1949.

If there is some reason why the marriage is desired in the rite and church of the Latin girl, you should ask your Chancery to relay your request to the Apostolic Delegate who has the faculty to dispense from this law of the Church.

* * *

*There are many nationalities in my parish and many do not yet speak English. It seems that somewhere along the line in my priesthood I have seen a little pamphlet to assist priests in hearing confessions in various languages. In my parish in particular are Mexicans, Italians and French.*

You might write to Rev. Anthony Russo-Alesi, S.J., 44 Second Avenue, New York 3, N.Y., who has prepared a useful pamphlet for such a spiritual purpose.

* * *

*We do not have an Oriental Church in our city. Do children of parents of the Eastern rite, baptized here in the Latin rite, belong to the Latin rite by reason of that baptism?*

No. They belong to the Rite in which they should have been baptized. Cf. Bouscaren, *Digest*, I, 85.

* * *

*What is "the best view" about that perennial question—may we use a different calculation of midnight in reference to the Eucharistic Fast for Mass, the Breviary, and for Fast and Abstinence? I recall we used to argue about this in seminary days.*

It was a source of canonical arguments in and out of the seminary classroom, but on May 29, 1947, the Pontifical

Commission for the Interpretation of the Canons answered a question relative to this discussion of calculating time. The question was "Whether, after one method of calculating time had been chosen, this method can be changed in actions that are formally different, in virtue of Canon 33.1?" The reply was "affirmative"—*Acta Apostolicae Sedis,* XXXIX (1947), 373.

This reply confirmed the view of Vermeersch-Creusen that "actiones formaliter diversae, praecepta distincta, possunt eodem tempore diversis legibus regi."—*Epitome* (1937), I, 148. One obligation can be considered by itself, apart from other obligations. Needless to say, any "admiratio" or scandal must be avoided; what is allowed is not necessarily recommended. Even before this 1947 affirmative answer, the division of the authors brought about the same net result, that we could use a different method of calculating midnight for different actions on the principle that when an obligation was doubtful we could follow the milder view. Cf. Beste, *Introductio in Codicem,* p. 102.

* * *

*Last week I validated a civil union in articulo mortis. It was a case I had been working up (I am an assistant in this parish) but I hadn't completed the formalities when the man suddenly took a "bad turn" and seemed to be dying. I extracted the cautiones verbally from the Protestant party, then dispensed them from the impediment of mixed religions and ad cautelam disparity of cult. Should I notify the Chancery?*

Yes—Canon 1046. You should also make a notation of this emergency grant in the margin of the marriage register.

We presume your diocesan faculties delegate the parish assistants to use Canon 1043 which refers to this emergency power of dispensation when one or both parties are in danger of death. The common law of the Church in Canon 1044 refers only to pastors, to the priests in the unusual circumstances envisioned in Canon 1098 and to confessors in the very act of confession, but the Canon makes no mention of parish assistants. Since parish assistants in this country handle marriage cases by themselves in most dioceses, most bishops delegate to their parish assistants the broad emergency faculties of Canons 1043 and 1045.

Thus, even if you were not an assistant in the parish wherein you took care of this sick man, you could act as a confessor with faculties valid for the entire diocese; acting solely as a confessor you could have granted the dispensation from this impediment and from the canonical form of marriage —but naturally it is best to do these things outside the forum of confession.

# Sermon Suggestions



## Feast of the Holy Family

**January 10, 1954**

### The First Commandment (Continued)

SINCE a sacrilege is an act of irreverence toward things that are holy through some association with God it is considered a sin against the First Commandment. A sacrilege is a violation of a sacred person, place, or thing. It is a sacrilege to which there is attached an excommunication to lay violent hands on (to injure seriously) or inflict great indignities on a cleric or a religious of either sex. For example, to spit on a priest or unjustly imprison him would be a sacrilege.

Sacred means publicly dedicated to God. A cleric is sacred through his ordination, a religious, man or woman, is sacred through his vows. So also a place may be sacred as a church, chapel, or blessed cemetery. It is a sacrilege to perform in such a place an act that is especially repugnant to the holiness of the place: for example to kill someone or to commit adultery in such a spot.

A sacrilege can be committed against sacred things. For a lay person to touch a consecrated chalice when empty would be a venial sacrilege. To touch a ciborium containing consecrated hosts would be a grave sacrilege.

It might be well here to say a few words on simony, especially some of the more common transactions that are not simoniacal, that they may be able to answer misinformed criticism of the Church. It is not simony to buy a consecrated chalice or an indulgenced rosary if there is no increase of price because of the blessing. (Rosaries, crucifixes, etc., when sold lose their indulgences.) It is not simony to exact a fee on the occasion of granting a marriage dispensation. (This fee is required to defray the clerical expenses involved). Here especially a few words on the system of Mass stipends would be opportune.

## Second Sunday After Epiphany

**January 17, 1954**

### The First Commandment (Continued)

"I AM the Lord thy God, mighty, jealous, visiting the iniquity of the fathers unto the third and fourth generation of those that

hate me and showing mercy unto thousands of them that love me and keep my commandments" (Exodus 20:5-6).

In these concluding words of the first commandment, God gives the sanction, the rewards and punishments that will be consequent upon the observance or neglect of the law. Although the sanction is explicitly attached to the first commandment, implicitly it applies to the other nine. A law is not complete without a sanction. Every law enforces its observance by rewards and punishments.

Love is the most worthy motive in the service of God and it is that for which we should strive. However, fear of God's judgments is a more efficacious motive for the weak and the lukewarm and God, understanding our frailty, has provided it abundantly. Fear, though less worthy than love, is nevertheless not an unworthy motive in the service of God. St. Augustine says that fear is the proper medicine for the sick soul (the soul in the state of mortal sin) and love is the health resulting.

Explain how the word "mighty" can inspire a salutary fear in the sinner, great confidence in the just. God is strong against our enemies. The jealousy referred to here is not the petty vice of unreasoning earthly love. It is a human term used to express the infinite love of the Creator for His creatures.

The following phrase, "visiting the iniquity," etc., requires some interpretation. In the first place, no one is directly punished by God except for his own sins, but indirectly I may be punished or at least suffer for the sins of my father. The improvidence of a father who wastes his goods may cause me to lead a life of penury. The licentiousness of a father may cause me to suffer from inherited disease. The intemperance of a father may dispose me to fall into the same weakness, etc.

It is further noteworthy in the sanction that while the divine anger extends to the fourth generation, the divine mercy extends "unto thousands of them who love me." Truly His mercy is above all His works. "In what day soever the sinner shall repent, his sin shall not injure him." "Though your sins shall be as scarlet, they shall become whiter than snow; though they shall be as crimson, they shall become as white wool" (Isaias 1: 18).

## Third Sunday After Epiphany

**January 24, 1954**

### The Second Commandment

"THOU shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain" (Exodus 20:7).

The second commandment is necessarily comprised in the first, which commands us to worship God in piety and holiness. For He who requires honor to be paid Him, also requires that He be

spoken of with reverence and must forbid the contrary, as is clearly shown by these words of the Lord: "The son honoreth the father and the servant his master; if then I be a father, where is my honor?" (Mal. 1: 6) However, on account of the importance of the obligation, God wanted to express this obligation in the clearest and simplest terms.

God's name is dishonored first, by irreverent use, second, by blasphemy, third, by unlawful oaths and perjury, and fourth, by the violation of vows.

We take God's name in vain when we use it

1. To show surprise; e.g. "Great God, what is it?"

2. To show impatience; e.g. "Good Lord, let me alone!"

3. To punctuate remarks; e.g. "Christ, I'll show him."

In some flippant magazines today the ordinary curse "God damn" is written as one word "goddam" and used as a slangy adjective. However, the irreverence to God's name is present and it should not be used.

Using the name of God and the saints irreverently is ordinarily a venial sin. There are people in whom this habit is so fixed that they scarcely realize what they are saying. If they have repented of it and are taking steps to correct it, slips now and then may be no sins because of inadvertance. If they are not making any effort to correct the habit, they are guilty of venial sin each time they so use God's name.

Using coarse and dirty language is not of itself sinful. However it shows a lack of good manners and is offensive to decent people.

Blasphemy is abusive or contemptuous language against God. Contemptuous actions against God are also blasphemous, as well as insulting words or actions against the saints or holy things. Blasphemous thoughts are also sinful, e.g. thoughts impugning the justice of God, blaming Him for our misfortunes, etc. To scoff at the true religion or to ridicule sacred ceremonies comes under this heading also. By nature, blasphemy is a mortal sin.

Cursing is the calling down of evil on ourselves or others. If one means what he says, it is certainly a grievous sin.

## Fourth Sunday After Epiphany

**January 31, 1954**

## Mixed Marriage

WE don't like to bring up unpleasant subjects, but when the true happiness of many is at stake we have to. The people who would probably warn us most earnestly are those who have already contracted mixed marriages. No doubt some have been very successful, especially if the non-Catholic has later entered the Church. Hence we don't mean to embarrass anybody. But mixed marriages are usually unhappy unions.

In marriage *souls* must be united before there is true happi-

ness. Many times people enter these unions with the non-Catholic convinced that everything will be all right. They get the promises from the non-Catholic not to interfere. Sometimes one of the sorrows of a mixed marriage is the indifference of the non-Catholic to the vital issues in a Catholic's life. The Church does not approve mixed marriages. She reluctantly grants a dispensation to keep people from doing worse. No doubt there are many good-living non-Catholics; some of them are an inspiration. But how can they understand the Catholic mind and conscience in the intimacy of marriage? They try, but there is always that barrier: the souls are apart. There are so many issues in married life which have to be decided on the basis of definite moral law: many non-Catholics can't understand that; worse still, many Catholics entering a union like this don't understand it—until two or three years later.

Our Lord's religion is the most precious thing we have; why should our partner in life not share it with us? What a light to understand the same things about this and the future life—especially when a child is born, or when death comes to the family, or on the day of a First Communion. What a sorrow when the non-Catholic has to be at least an onlooker and an outsider. How answer the questions of your children?

Parents, watch over those of your children who are of age to marry. They shouldn't cultivate an emotional friendship with non-Catholics. Do what you can to help them in this crisis. Young men and young women, guard your hearts with your heads. Determine to make marriage a success.

## Fifth Sunday After Epiphany

**February 7, 1954**

### The Critical Spirit

BEING wise in one's own estimation is blindness and stupidity. The critical spirit is one of the many ways of disturbing the good order of charity.

The man who criticizes a great deal thinks he knows everything. Criticism is a habit: born of pride and vanity; it rarely stops before it becomes absurd. People listen to the habitual critic without contradicting him — mainly because they consider him unworthy of an answer, even slightly "touched." Yet he goes on finding fault with everybody and everything, serenely believing he is more admired for his wisdom and quite capable of setting things straight in this world. The habitual critic is a man who has gone sour: certainly unpalatable.

Does he ever give a thought to the justice of his remarks? And what about the fine charity of keeping one's mouth shut? Wherever he can he spoils good spirit, kills ambition, arouses dissension, makes fun of goodness, cools the

fire of zeal. No wonder Our Lord will require an account of idle words. Most of the time the critic's words are not only idle but harmful to the Christian spirit. His vanity leads him into all sorts of sins.

Love the simplicity of Christian humility and charity. Examine your conversations to see if you are too critical; don't be a victim of the common deception that every criticism you make is true. Our Lord commanded nobody to pass judgment; He commanded all to love one another.

## Short Meditation for Blanshardites

With the presentation of credentials to the Pope by Dr. Anouar Hatem, Syria's first envoy to the Holy See, the Vatican now has diplomatic relations with 41 countries.

# JULIE - - - Or Housekeepers are Hard to Get

**"Annual Report"**

# PUBLICATIONS DISAPPROVED

by the

## National Organization of Decent Literature

### JANUARY, 1954

**Publications Found Objectionable For Youth By The Decency Committee**

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Black Magic
Crime and Punishment
Crime Does Not Pay
Diary Loves
Girl Comics
High School Romances
Journey into Fear
Journey Into Unknown
Love Problems
Love Romances
Man Comics
Out of the Shadows
Pictorial Romances
Real Clue
Romantic Adventures
Romantic Confessions
Romantic Love
Sam Hill, Private Eye
Shock
Strange Mysteries
Strange Worlds
Suspense
Sweethearts
Tales from the Crypt
The Haunt of Fear
The Spirit
Two Fisted Tales
Witches Tales
Weird
Weird Adventures
Weird Fantasy
Weird Mysteries
Weird Science

### POCKET-SIZE BOOKS

#### ACE PUBLICATIONS

Open All Night
The Marina Street Girls

#### AVON PUBLICATIONS

Amboy Dukes
A Prisoner Ate A Hearty Breakfast
Cry Tough
Millie
The Big Brokers
The Gifted
Untamed Wife of Louis Scott

#### BALLANTINE BOOKS

Heyday
Summer Street
Tides of Time

#### BANTAM PUBLICATIONS

A Cry Of Children
A Rage To Live
Clara
Don't Touch Me
Flee the Angry Strangers
God Has A Long Face
Lament for Four Virgins
Louisville Saturday
Low-Down
Of Former Love
So Many Doors
The Day of the Locust
The Farmers Hotel
The Price of Salt
Thin Edge of Violence
Wait for Tomorrow

#### CARDINAL PUBLICATIONS

A Stone for Danny Fisher
Flesh and the Dream

#### DELL PUBLICATIONS

Age of Consent
Captain Ebony
Down
Go Down To Glory
He Had Three Love Affairs
Really the Blues
The Forest and the Fort
The Harem
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## Religion and the Schools

In New York thirty-eight school superintendents met with Dr. Clarence Linton of Teachers' College, Columbia University, to explore the question of religion in the public schools. They asked the question: is it now time for the public schools to treat of religion per se rather than limit its scope to instruction in moral and spiritual values? They thought the time had come. But one thing worried them: "How can we deal with this phenomenon in human affairs and not give offense to anyone?"

Well, we think a nice little democratic solution is the following: give those who want religion in the schools a fair share of the tax money to support the kind of religious schools they want. After all, the tax money doesn't belong to the State nearly as much as it belongs to the people who pay the taxes. The matter of our children's education is much more the concern of parents than of the State. Of course, Protestant leaders reject such a democratic solution with a yip and a yowl. Such a procedure would help the Catholic Church! Well, why not advocate such a procedure and start your Methodist schools, Presbyterian and Christian Science schools?. Or are you interested only in anti-Catholicism?—**Ave Maria.**

## United Front

"If Christ's words mean anything, they mean that we who Claim to be his followers, must present a unified front to the world; not the regimented unity of an army, not the accidental unity of nationality or race, but the unity of a family, the cohesive unity of love."—**Fr. Trese.**

# Book Reviews

## Review Round-up

WE have just received the latest volumes of Fr. Tonne's sermon materials, entitled *Feasts of Our Lady, Talks on the Mass, Saints and Sunday Gospels, Funeral Talks,* and *Lent and His Last Words.* We call them to your attention, since they have become quite popular and have found a wide audience. Didde Printing Co., (24 W. Sixth) of Emporia Kansas distributes them at $1.00 each. Fr. Tonne's series now runs to nineteen, and the earlier volumes can still be obtained from Didde.

*A Catholic Commentary on Holy Scripture* (Thomas Nelson and Sons, pp. 1312, $15.00) the result of nine years labor by a board of experts has finally made its appearance and immediately won recognition. We know of at least a half dozen seminaries in the United States which have adopted it as a text. We ourselves have been engrossed in reading it — a kind of acid test since we feel that no one would prove a less receptive one-man audience. (Sheer ignorance and all that.) The result was a delightful surprise. While it took a bit of rearrangement of the room — what with Knox and The Confraternity Edition and our old battered Douay strewed around — it was well worth the neglect of routine duties, and the loss of various letters and memos that fell victim to the general confusion. We promise you many a rewarding hour with it. (To be honest, we are only up to page 983; and we've skipped a bit, too.)

On the lighter side, when you have worn yourself down with the magnificent Commentary, how about picking up Hasley's latest? We can't think of a greater contrast; but we mean no disparagement of *The Mouse Hunter* (Sheed and Ward, pp. 242, $2.75). We would warn you, however, against reading Lucile Hasley all at once —it isn't that kind of writing. To get its flavor best *Mouse Hunter* should be kept as a kind of bedside book. Behind the truly smart and facile wit there is a good share of seriousness and solid sense. Don't let the cap and bells fool you! We thought for instance that the story which gives the book its title is one of the finest we have ever read anywhere. By the way, for our readers who may remember Hasley's little article on confession which appeared in our pages years ago, this is included in the volume, too. But Hasley gives a somewhat erroneous impression of its reception by our readers in not mentioning that one Provincial ordered copies for all his subjects!

*The Springs of Silence* (Prentice Hall, pp. 173, $2.95) is a book for the girls of your parish who may have a vocation. You will enjoy it, too. Sister Mary Gilbert writes frankly and, we judged, accurately, of convent life, chiefly her own. She has a wit to match Lucile Hasley's at that; and you'll enjoy her clever anecdotes. Here is a book we hope all Protestants might read. It dispels forever the distortions in their minds and,

alas, those that may be in some Catholic minds, about vocations and the religious life. One point well worth disseminating — there is no "convent type" girl; there are only all kinds of girls who want to give themselves more fully to God.

We think you will like *Spiritual Reader,* edited by Francis Edward Nugent, one of our contributors, (Newman Press, pp. 210, $3.50) a modern compilation from Catholic books and periodicals chosen in the belief that spiritual reading need not be dull. This book is NOT dull. Steuart, Vonier, Vann, Houselander, Trese, and Van Zeller are some of the authors drawn upon in substantiation of Nugent's thesis.

## The Sun Her Mantle

**by John Beevers**

**The Newman Press, Westminster, Md., 1953**

**pp. 227, $3.25**

JOHN Beevers, author of *Storm of Glory,* an extremely lucid and sober, thoroughly appreciative, study of the Little Flower, turns his hand here to an account of various apparitions of the Blessed Virgin Mary, including the Miraculous Medal story, Lourdes, La Salette, Fatima, Knock, and more recently Beauraing (1932) and Banneux (1933). Hence he covers both rather familiar and quite unfamiliar ground, all of it in an interesting way, equipped as he is with a good narrative style and considerable powers of exposition. It adds up to a likeable, readable, probably valuable book. One hastens to explain the qualifications.

The reviewer enjoyed most of all the long account and sympathetic espousal of the apparitions at La Salette. Yet this may well serve as an exemplification of the kind of difficulties the author was inevitably to find facing him.

The two children (the Blessed Virgin shows a fondness for children) who are the star witnesses of La Salette he defends earnestly and well; yet their characters develop in such strange and startling fashion, particularly in the case of the neurotic Melanie, whose latter years are no small challenge, that one comes away with some misgivings, holding as fast as posible to the author's reassurance that the Church has approved of La Salette and striving to recall precisely what an approval of private revelation means. Your reviewer turned back to Fr. Martindale's *The Meaning of Fatima;* he would like to see a comparable study done on La Salette by Fr. Martindale.

When we come to Beauraing and Banneux, it is with mounting uneasiness. Here the apparitions are so much more recent that opinion is still less fixed and more fluid. With an eye to the splendidly apposite statement of (now) Cardinal Ottaviani in 1951 and, for an American, with unhappy memories of Necedah, this reviewer felt something less than satisfaction with the author's handling of this section. After all, La Salette has gathered momentum with the years and occupies an established place in the minds and hearts of so many that Maximin's doltishness and Melanie's fantasies stand apart. It is not quite so simple to pass judgment on what is almost current history.

At this writing there are reports of an apparition of the Blessed

Virgin in Philadelphia! We live in troubled times. The Marian Year, wonderful manifestation of our devotion to Mary, has just opened. It is not altogether out of the question that a veritable plague of apparitions might arise. The use of the possibly startling term, plague, is not without justification. One need only consult Cardinal Ottaviani's pronouncement once more.

Some of our readers may *have* to do so, either to moderate outbursts of irrational enthusiasm or to explain the wonderful wisdom behind what may seem scepticism on the part of a believing Church, or even to calm down "visionaries" in their own parishes.

We have wandered from the main point, but not so far as it might seem. To get back to Mr. Beevers' book, read it anyway. It is stimulating and worth-while and timely. — G. J. G.

## My Monthly Recollection Day

**by the Very Rev. William Gier, S.V.D.**

**Bruce Publishing Co., Milwaukee, 1953, pp. 177, $2.50**

THIS book of conferences has been compiled by the Rev. Bruno Hagspiel from the abundant spiritual writings of the late third Superior General of the Society of the Divine Word. While it is admittedly designed for the men and women of religious congregations, this reviewer feels that it also merits being called to the attention of the secular clergy.

It begins with an essay on the monthly "retreat." Here Father Gier describes with reverent vigor the feeling with which the monthly spiritual renewal should be undertaken and lays down a detailed program for the day itself. He also includes a meditation on death.

The following twelve chapters are named for the months of the year, from January through December, and they provide meditations or, more properly, meditation material on basic spiritual truths and the principles of the spiritual life.

Reading Father Gier is a pleasant occupation. He writes with fluency and imagination, although he never lets the subject slip from his grasp. In the chapter on the will of God, for instance, he asks the question, "How is it that the joy of the guardian angels does not suffer during their temporary earthly positions?" Resolving the difficulty, he goes on to say, "What glory it would give to God and how happy it would make your angel and you yourself, if you too would earnestly set out to seek your joy, not in the agreeable qualities of your position on earth nor in the tangible success of your work, nor in anything transitory, but solely in the consciousness that you have filled your little place quietly and with fidelity to the will of God." — Raymond Gribbin, Baltimore.

## Come, Holy Ghost

**by Francis X. Ford, M.M.**

**McMullen Books, New York, 1953, pp. 113, $1.50**

THIS is a welcome addition to our literature on the Holy Ghost. The late Bishop, one of our modern-day martyrs, has written a series of chats on the various

phrases of the *Veni, Sancte Spiritus*, which he ascribes to Stephen Langton, the Archbishop of Canterbury — although this writer has also seen it attributed to Hermannus Contractus, Robert II of France, Innocent III, and others. It is most probably the latter's handiwork.

While his writing is informal and laced with examples drawn from his own experience, Bishop Ford reveals a surprising austerity (not so surprising now in the light of his glorious death) — e.g., "As Ordinary of the Hakka mission field, I never take it on myself to praise any of the Fathers for the work they are doing. If they are working solely for God, my praise is superfluous and of small account. If they are trying to please me, they are working from a wrong motive; and no praise is due."

*Come, Holy Ghost* makes good spiritual reading. Practically any of the chapters might be used as a starting point for meditation. — R.G.

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## A Treasury of Catholic Thinking

**compiled and edited by**

**Ralph L. Woods**

**Thomas Y. Crowell Co., New York, 1953, pp. 378, $5.00**

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LET it be said at the outset that this is a solid book. It is also cleverly contrived. Allowing himself to work with what at one time must have looked like only a meaningless mass of bits and pieces, Mr. Woods has put together a volume which surveys, in logical fashion, man's threefold relationship, to God, to himself, and to his fellowman.

Of the authors who speak in the pages of the "Treasury" some are well-known, some little known. Some utter many words, some only a few. But all expound thoughts of great significance. The work begins with a quotation from St. Paul and ends with one from St. Thomas More, leaning heavily, the meanwhile, on such stalwarts as St. Thomas Aquinas, Pope Pius XII, Cardinal Newman, and Jacques Maritain.

It is true, naturally, that most of the doctrine set forth in the "Treasury" is anything but *terra incognita* for a priest. Yet given the need for and the advisability of occasional review, the "Treasury" takes on a definite value even for him. Knowledge of any particular truth on our part does not render it impossible for us to take delight in the discovery of an exposition of that truth more nearly perfect than any we have been able to achieve for ourselves. And this book abounds in brilliant exposition.

Again, most of us do not have time to sit down of an evening and search out a wide variety of great writers so that we may rummage through their thoughts. But we might have time if someone else has already summoned them to appear and introduce them to us for a few brief moments of serious conversation. After all, a little bit of St. Thomas, Cardinal Manning, St. Augustine, or Monsignor Ryan can go a very long way — into the pulpit, the convert instruction, the classroom, or even the meditation. — Raymond Gribbin, Baltimore.

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# Correspondence

## Again The Vernacular

I RELUCTANTLY take the pen to carry on the discussion with Fr. O'Reilly. He charitably and factually states his case and I shall try to do likewise.

1) He quotes churches and their experiences with the vernacular. I don't think that the vernacular in Protestant churches is to blame for the lack of participation and I am sure they would be in worse shape —if they are in bad shape—had they a foreign tongue for their services. Knowing their love for their hymns and prayers, I wish to point out that both Lutherans and Anglicans are attracted, not repelled, by their liturgy and take an active part in it. I don't think this argument has any bearing whatsoever on our attempt to do what we think is needed. The separated churches are not certainly in bad shape because of their use of the vernacular, nor do we vernacularists advocate its use to lure people to Mass. But we do claim that since they even come to a Latin Mass, they would be twice as enthusiastic if it were understandable to all without translations, books, and explanations, *ad nauseam.* (See my report on Lugano). As to the Orthodox: see above; plus the remark that the excessive length, the archaic symbolism and the lack of a Sunday precept are the reasons (not the fact that some, not all, use the vernacular) for their alleged misery.

2) Father O'Reilly's reference to France and Germany mystifies me. Nowhere in France or Germany is


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a vernacular Mass used. I'll only yield to names, places and times. There are no churches in Germany, and I know of no churches in France in which the Mass is said in the vernacular by a priest. Whatever the informants of Fr. O'Reilly had in mind was not what the advocates of the vernacular have proposed. Therefore my confrere's argument contra cannot stand in this dispute.

However I have one question: does Fr. O'Reilly claim that Latin per se is the cause "of interest and loyalty" to the Mass? Does he think that if the use of the people's tongue were granted by the Holy See, this would diminish instead of increase "interest and loyalty?" Thanks to our ordinary way of defending the use of Latin against Protestants, the average faithful does not even suspect that the church might grant this permission: therefore the possibility does not even enter his mind. My personal experience however is—as it is the hierarchies' of several countries — that once a faithful Catholic layman hears of such an adaptation which would be the second, not the first, of its kind, as a possibility, he whole-heartedly supports it. But since we are not taking polls or votes on it, this is irrelevant. It is a pastoral problem.

3) Fr. O'Reilly's third argument is a hard one. I have been with the liturgical movement since 1919—in three different countries I have pushed Stedman and two dozens of others in three languages. For six years I have provided all attendants at Mass with a Stedman. And I have had the best preachers to explain the Mass. I also have brought the congregation "into the Mass," as far as this is humanly

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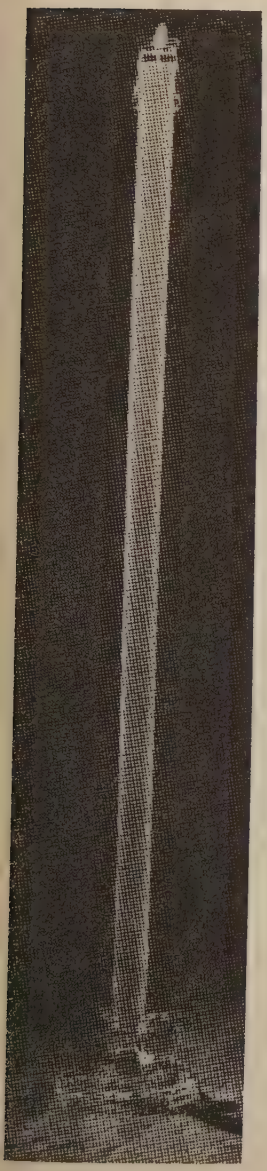

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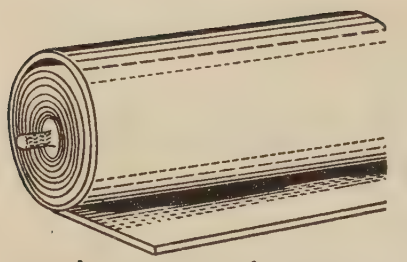
possible. It makes them happy, but there is a last barrier for immediate, un-deflected participation, and one pillar of this barrier is the foreign tongue. If this is felt under propitious conditions—and it is very real—how can anyone claim that under adverse conditions the language barrier is of no importance? As to the converts: because they try harder, they have also the hardest time and, when uninfluenced, express the desire to have it made easier by the Church to grasp and hold Christ in His mysteries.

**A Cause of Dissension?**

4) Fr. O'Reilly's last point has been dealt with by others and by myself before. Again it is a question of historical fact. No schism or heresy was started because of the vernacular. Cause and effect are implicitly reversed by our confrere. As preaching in the vernacular does not cause schism and heresies, so will neither the reading of scripture and the singing of hymns. If understanding the texts leads to heresy we reach the absurd point that faith and unity are best protected by not-understanding, in other words, to put it bluntly, by ignorance.

We vernacularists have not pleaded for the mother tongue in parish (sic) Masses because of nationalism or patriotism or hatred of Latin or Rome, or because we want to "emancipate" our national church bodies. That was what partly motivated—not altogether—a few self-willed reformers. We think that the unity of the Church is not so much enhanced by external uniformity in language, but by a oneness in mind—apart from ontological oneness—which results from thinking

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the same thoughts conveyed to us, without text books and guides, from the center of our worship: the altar. I have, apart from my conviction that the authorities know how to handle a reform, more trust in the faith and loyalty of our faithful than Fr. O'Reilly: worshiping God in German at Munich, in English at Sunnyside, but worshipping instead of attending at worship, will bring the Bavarians closer to the Washingtonians than the idea that neither in Munich nor here do we understand what is read to us.

5) There is a unity of experience in the fact that "others don't either" but there is greater unity in the knowledge that in all tongues we do the same.

For those who came late to this exchange, I wish to restate that none of the parts of the Mass that are not message or common prayer are up for discussion: none of the silent prayers. We are talking about Collects, Epistles, Gospels and certain antiphonal parts, like the Introit, which being a processional would become more itself if it were a hymn sung by all. And we are neither involving monks nor other monastic or canonical institutions. Nor are we talking about private Masses. We are only speaking of parishes and their common, ordinary worship, sung or recited.

Now I am wondering, why these objections? And I think the reason for Fr. O'Reilly's persistent objections is far more deeply seated and concerns his ideas of liturgy, the role of the Priesthood, the meaning of a sacrament, the "Priest-

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hood" of the laity. I have the feeling he and many others *just don't want* the vernacular, because his objections have long been answered by better and more competent men. I wish someone would give us the real reason.

Fraternally yours,
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## Father Patrick's 'Rosaries'

IN reference to the article, "Rosaries," by Patrick Shaughnessy, O.S.B., in the October issue of THE PRIEST, a few questions arise.

Pope Leo XIII in his Apostolic Constitution, "Ubi Primum," says: "The true form of the Rosary is to be preserved in reference to the beads by making them up into five, ten, or fifteen decades; likewise, other beads, of whatever form, are not to be known by the name of Rosary." This would seem to challenge the title of the article, and the reference to other "types of rosaries."

As to the distinction between "rosary" in reference to the fifteen decades, and "corona" in reference to the five decades, and the statement that the terms are now being used synonymously, there seems to be no basis for this. In the latest official list of indulgences granted to members of the Rosary Confraternity and to the Rosary devotion, issued by the Office of Indulgences, January, 2, 1953, whenever there is need to specify the five decades, the expression used is "a third part of the Rosary." Only twice is the term "corona" used, both times with re-

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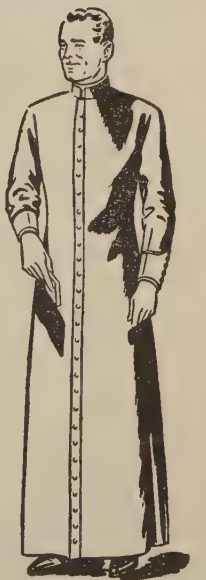

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ference to the beads as beads, rather than to the devotion.

It would seem more exact to use the term "Crosier Blessing" or "Crosier Indulgence" than "Crosier Beads," since there is no special arrangement of beads or formula of prayers that is specifically Crosier.

"This (the Franciscan Rosary of the Seven Joys) is the most highly indulgenced of all the types of rosaries." Comparisons are odious, and in case of indulgences, I seem to recall, frowned on if not forbidden by the Church.

The distinctive feature of the Dominican Rosary, the Rosary, is the requirement of the meditation on the mysteries in conjunction with the recitation of prayers. This meditation and vocal prayer together are essential for the gaining of the Dominican indulgences. This is the Rosary to which the month of October is dedicated, for which the feast of the Queen of the Most Holy Rosary is celebrated, around which the Rosary Confraternity is centered. It is what is meant when priests and people speak of the Rosary.

This may seem like carping, but we are honestly interested in preserving uniformity and consistency in the use of the term. If what is said here is incorrect, we should be pleased to be corrected.

Sincerely in the Rosary,
F. J. Fanning, O. P.
Associate Editor
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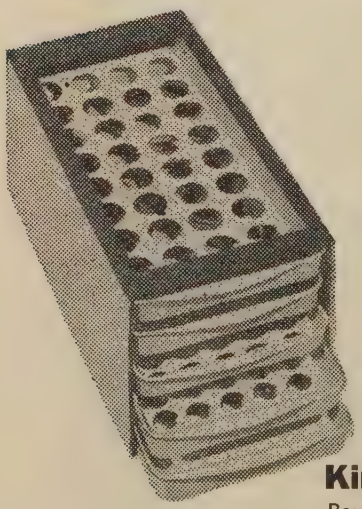

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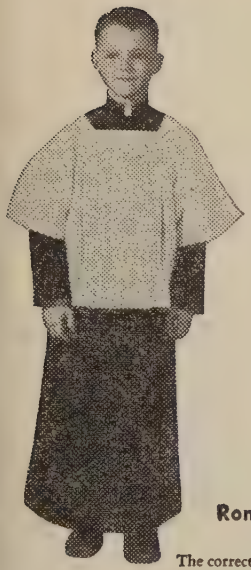

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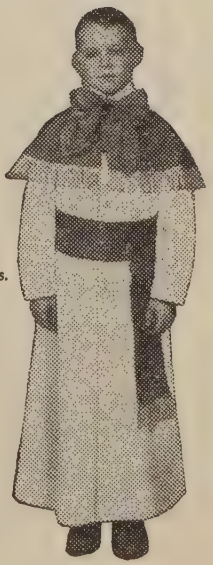

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## Cord Rosaries Illicit?

MONS. Seraphim De Angelis, substitute of the Sacred Penitentiary Section of the Indulgences, in his book on Indulgences, second edition 1950, pp. 162-163, asks the question: Whether one can bless and attach the indulgences to string rosaries; Answer: Affirmative—and the reason given is that the requirement for such indulgences and blessing is that it be made of "materia solida" (S. C. Ind. Jan. 24, 1846, Decr. Aut. n. 333). "Materia solida" is further defined, "one which cannot be easily broken or consumed." De Angelis then adds: the string rosaries are even more solid than most beads which are constantly blessed and of which there is no dispute. I may add that to deny the string rosaries the power to receive the indulgences they would have to be specifically mentioned, as it was done of rosaries made of lead (S. Peni. Ap. Mar. 11, 1939, Acta Ap. Sedis vol. XXXI, 1, 132). Such rosaries made of lead are not capable of receiving the Apostolic Indulgences; however, they can be blessed and receive all other indul-

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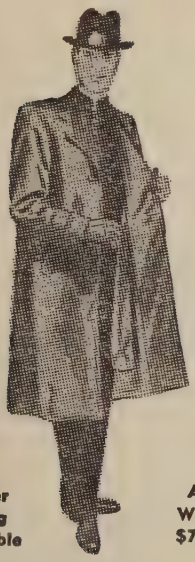

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gences (cf. S. C. of Ind. Feb. 29, 1820, Decr. Aut. n. 249 ad primum). Again it is my humble opinion that string rosaries can be blessed and receive all kinds of indulgences including the Apostolic Indulgences.

The argument that Chaplains had the privilege, etc., to bless cord rosaries only for a time, does not militate against what has been said above. To begin with, the question of faculties to Chaplains, etc., is something personal—does not affect the general attitude of the Church, nor the general manner of considering what is required for blessing and attaching (*objective*). This was stated first by the S. C. of Indul. in 1846, Jan. 24 (Decr. Aut. n. 333) and repeated concerning the Apostolic Indulgences by Pius XII in 1939 (AAS XXXI, p. 132).

I have no way of checking the privileges given to the Chaplain in 1942 and again in 1943. Be that as it may, perhaps the Chaplain did not even possess the privilege to bless rosaries at all. At any rate, if the S. Penitentiary did grant such a privilege even once it is a sign that the mentioned rosary can receive such blessing *(objective)* and therefore, there should be no reason for dispute as to whether the rosary can be blessed or not. If we go into the question as to what we should prefer to bless, then we could be even so facetious as to say: I prefer gold, others silver, but Mrs. So-and-so wants crystal because it sparkles more.

To us, as far as we know, the only requirement is "solid material"; the example of non-solid is "hollow-glass balls." Surely, a good grade of cord does not fall under this condemnation.

We certainly do not mean to imply that we encourage use of "cord-rosaries" as ideal or "just as good" as the traditional metal ones. But at the same time we do not think the impression even should be left that they cannot be blessed and given the same indulgences as any other kind. We know of cases where Chaplains have groups making these cord rosaries, which enable the Chaplains to literally distribute rosaries by the thousands where there would otherwise be none; they are also used for distribution among prisoners etc.—in these cases there would probably be no rosary available if it were not for these. The good ladies who make them have been very much disturbed by priests who have interpreted the answer in The Priest and *The Ecclesiastical Review* practically as a condemnation of their work. This is our reason for endeavoring to show that the answers given are a matter of opinion which in our opinion falls in view of what seems to be a better opinion.

A Priest of Cincinnati

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## On the Stimulating of Vocations

IN "Currente Calamo," November issue, you have some startling statistics on the number of priests in the world—or rather, the lack of priests. Your conclusion interests me, " . . . and there will still be a serious shortage ten years from now because there are not enough vocations today. Prayers

for the growth of the Church must include prayers for more workers in the vineyard."

Far be it from me to underestimate the power of prayer. Certainly it is the most important single factor in the promotion of vocations. God gives the increase. And hasn't He done just that; but we have failed to water, and cultivate? In this, as in other things Christ uses human means as well as divine. For years I have wondered just what was expected of us in the promotion of vocations. The now martyred Bishop F. X. Ford, M. M. gives the answer, I think. In 1950, after years of experience he wrote, "We must seek and form religious vocations among our boys and girls . . . Youth is not attracted to the service of God by impersonal exhortation: everywhere the cultivation of vocations demands intimate interest, patience, and enthusiasm." (Stone in the Kings Highway, p. 198)

And must we not all become completely Catholic, instead of being pushers for only one corner of the vineyard? I am thinking of remarks I've heard from good priests, like, "Look out for vocations for your own diocese and let the Orders take care of themselves." And, "Luckily we don't have to worry about vocations, since we are getting plenty here."

God has not failed to give the vocations; we have failed to find and develop them. And is it not one of our greatest duties as spiritual fathers? As one priest put it, "When I stand before Christ, the

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## Correspondence

Judge, I hope to God He will not be able to say I failed to promote the vocations He gave to those under my charge!"

Sincerely in Christ,

Paul M. Hagan

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New York

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## Old Rosaries to Spare?

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